



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

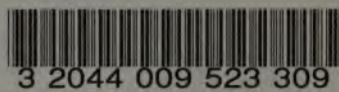
We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

3234
67
(1)



3234.67(1)





A
GRAMMAR OF THE ARABIC LANGUAGE

BY
WILLIAM WRIGHT.

A GRAMMAR
OF THE
ARABIC LANGUAGE,

TRANSLATED

Karl Paul
FROM THE GERMAN OF CASPARI,

AND EDITED,

WITH NUMEROUS ADDITIONS AND CORRECTIONS,

BY

WILLIAM WRIGHT,
Professor of Arabic in the University of Dublin.

VOL. I.

WILLIAMS AND NORRIS:

C 14, HENRIETTA STREET, COVENT GARDEN, LONDON;

AND

20, SOUTH FREDERICK STREET, EDINBURGH.

1859.

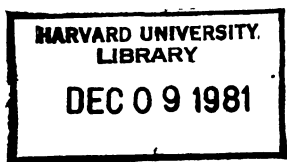
~~3234.67~~

1860, Sept. 14.
Holtz Fund.
\$1.66

3234.67(1),

✓

PRINTED BY FR. NIES (CARL B. LORCK), LEIPZIG.



TO
THE REV. ROBERT GWYNNE,

Assistant Curate of St. Thomas', Charterhouse, London,

THIS WORK IS DEDICATED

AS A SMALL MARK

OF THE EDITOR'S RESPECT, ESTEEM, AND AFFECTION,

FOR

A Gentleman, a Scholar, and a Friend.

P R E F A C E.

IN editing this grammar, I feel conscious of having filled up a gap in the philological literature of England. The older works of Richardson (1st ed. Lond. 1786, 2nd ed. Lond. 1801) and Price (Lond. 1823) are almost worthless; that of Stewart (Lond. 1841) not much better; for, though the author had the advantage of the previous labours of De Sacy and Ewald, he does not appear to have been thoroughly qualified for the task that he undertook. Lumsden's unfinished work (Calcutta, 1813) is a magnificent one, but based entirely on the system of the Arab grammarians, a circumstance which renders it ill-adapted, apart from its bulk and rarity, for the use of the beginner. As for the smaller grammars of Fâris el-Shidiac (Lond. 1856) and the Rev. Hermann Philip (Edinb. 1855), as well as the "Reading Lessons" published by the Messrs. Bagster, they are intended to facilitate the study of the modern spoken dialects, rather than that of the

older literary language; and are better suited for the use of the traveller and the tourist, than of the student who desires to become conversant with the Arabic literature.

Such, however, is the general neglect of almost every branch of Oriental study in England at the present day, that this state of matters is not surprising. The nations of the Continent—even those whose connection with the East is small or absolutely none—are better off. France can point to De Sacy (whose immortal work has been the basis of all subsequent grammars) and to Bresnier; Germany to Ewald, Schier, and Caspari; Holland to Roorda. It is inconvenient, however, for a teacher to use a book written in a foreign language, particularly if that language be German, which is, I regret to say, as yet but little cultivated in our Universities; and it is this circumstance which has mainly induced me to undertake the present work.

As the basis of this Grammar, I have selected that of Professor Caspari of Christiania, the first edition of which (in Latin) appeared at Leipzig in 1848, whilst the second edition (in German) is now in the course of publication. This is, in my opinion, the best of the smaller Arabic grammars that have been published during the last twenty years, and forms a good introduction to the study of the larger works of De Sacy and Ewald, or of the native grammarians. The second (German) edition is, however, strange to say, not so accurate in many points as the first (Latin) one; whilst both admit of many improvements. The present work is not, therefore, a mere translation of Caspari's, but an enlarged and, as I trust, improved edition of it. Those who take the

trouble of examining the two, will find, I think, that a great many sections have been altered for the better, either by giving them greater precision of expression, or by adding more and preferable examples. As instances, I may refer to those sections that treat of the *verba med. rad.* , et (§§. 149—163), of the relative adjectives (§§. 251—267), the diminutives (§§. 269—284), the broken plurals (§§. 304—5), &c. I have also added, here and there, sections of some importance, e. g. §. 285 to §. 288; and have omitted others that I thought superfluous, such as §. 93 to §. 102 of the original. The grammars of De Sacy and Ewald, and the *Alfiyya* of 'Ibn Mālik (ed. Dieterici, Leipzig, 1851), have, I need scarcely say, been always at my side.

A feature peculiar to this edition are the notes that touch upon the comparative grammar of the Shemitic languages, a subject little understood in this country, yet highly interesting to the student of Hebrew as well as of Arabic. Our deficiency in Hebrew scholarship is, in fact, to be traced in a great measure to our almost total neglect of the study of the cognate languages, Arabic, Aramaic, and Aethiopic. Many of us take the Hebrew Bible in one hand, and our Authorised Version in the other; read the former by the light of the latter; and call ourselves Hebraists. There is, however, no such royal road to a thorough knowledge of the Old Testament Scriptures. Hebrew is in itself a difficult language, especially to those who commence it fresh from the study of Greek and Latin; whilst the Biblical texts are few in number, and in many passages very obscure, not to say corrupt. In short, we have need of every ray of light

that we can concentrate upon them. Manuscripts must be collated, ancient versions compared, and, above all, the cognate languages studied, so that we may become familiarised with the modes of thought and forms of expression of the Shemitic nations. The so-called Shemitic languages—Arabic, Aethiopic, Hebrew, Phœnician, and Aramaic (Chaldee and Syriac)—are as closely connected with one another as the Romance languages—Italian, Spanish, Portuguese, Provençal, and French; they are all daughters of a deceased mother, standing to them in the relation of Latin to the other European languages just specified. The Hebrew, perhaps, resembles this parent tongue most in some points; but, on the whole, the Arabic (and next to it, the Aethiopic) has preserved the greatest degree of likeness to the primitive Shemitic speech. The Hebrew, even of the Pentateuch, has already attained pretty nearly the same degree of grammatical development (or decay) as the spoken Arabic of the present day. Of that the comparative notes interspersed throughout this grammar give ample proof.

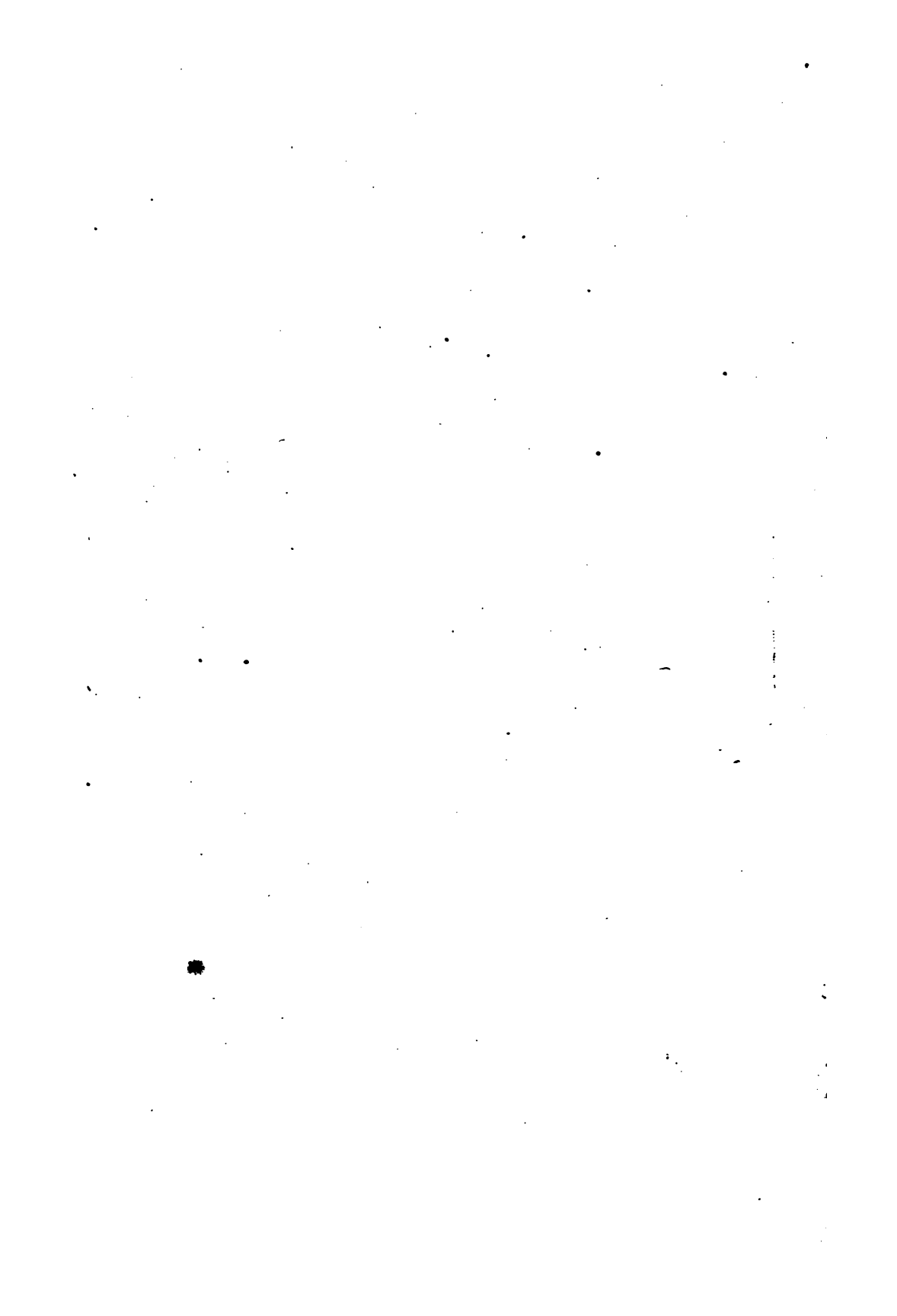
The volume now offered to the public contains the whole of what the Germans call the *Elementar-* and *Formenlehre*, that is to say, all that relates to the orthography and grammatical inflexions of the language. The second volume, which is in the course of preparation, will comprise the syntax and an introduction to the prosody; and, should the work meet with a favourable reception, I may perhaps be induced hereafter to edit a volume of selections from Arabic authors, somewhat on the plan of Kosegarten's *Chrestomathia Arabica*.

In conclusion, I have to express my gratitude to the Provost and Senior Fellows of Trinity College, Dublin, for their very liberal contribution towards paying the expenses of printing this work; and to thank my friend and former pupil, the Rev. R. Gwynne, to whom I have the pleasure of dedicating it, for the assistance he has so kindly afforded me, not only by reading it over in manuscript and suggesting many useful alterations, but also by correcting a proof of every sheet, and thereby contributing greatly to its typographical accuracy.

TRINITY COLLEGE, DUBLIN.

March 1859.

Wm. Wright.



CONTENTS.

PART FIRST.

Orthography and Orthoëpy.

	Page.
I. THE LETTERS AS CONSONANTS	1
II. THE VOWELS AND DIPHTHONGS	6
III. OTHER ORTHOGRAPHIC SIGNS	11
1. Gezma or Sukûn	11
2. Têddid or Sîdda	12
3. Hêmza or Nêbra	14
4. Wasla	16
5. Médâa or Maftâa	22
IV. THE SYLLABLE	24
V. THE ACCENT	25
VI. THE NUMBERS	25

PART SECOND.

Etymology or the Parts of Speech.

I. THE VERB.

A. GENERAL VIEW.

1. The Forms of the Triliteral Verb	27
The First Form	28
The Second Form	29
The Third Form	31

	Page.
The Fourth Form	32
The Fifth Form	34
The Sixth Form	36
The Seventh Form	37
The Eighth Form	38
The Ninth and Eleventh Forms	39
The Tenth Form	40
The Twelfth, Thirteenth, Fourteenth and Fifteenth Forms	42
2. The Quadriliteral Verb and its Forms	43
3. The Voices	45
4. The States (Tenses) of the Verb	46
5. The Moods	46
6. The Numbers, Persons, and Genders	47

B. THE STRONG VERB.

1. The Active Voice of the First Form	48
a. The Inflection by Persons	48
1. The Separate Pronouns	49
2. The Suffixed Pronouns, expressing the Nominative	50
3. The Prefixed Pronouns	50
b. Forms of the Tenses and Moods	56
The Imperfect Indicative	56
The Subjunctive and Jussive	58
The Energetic	59
The Imperative	60
2. The Passive Voice of the First Form	60
3. The Derived Forms of the Strong Verb	61
4. The Quadriliteral Verb	65
5. Verbs of which the Second and Third Radicals are Identical	65

C. THE WEAK VERB.

1. Verba Hêmzata	69
2. Verbs which are more especially called Weak Verbs.	
a. Verba Primæ Radicalis , et ع	74
b. Verba Mediæ Radicalis , et ع	78
c. Verba Tertiæ Radicalis , et ع	85
3. Verbs that are doubly and trebly weak.	
I. Doubly Weak Verbs	91
II. Trebly Weak Verbs	95

APPENDIX A.

Page.

1. The Verb كَيْس	96
2. The Verbs of Praise and Blame	97
3. The Forms expressive of Wonder	98

APPENDIX B.

The Verbal Suffixes, which express the Accusative	99
---	----

II. THE NOUN.

A. THE NOUNS SUBSTANTIVE AND ADJECTIVE.

1. The Derivation of Nouns Substantive and Adjective, and their different Forms	106
a. The Deverbal Nouns.	
α) The Nomina Verbi	109
β) The Nomina Vicis	117
γ) The Nomina Speciei	118
δ) The Nomina Loci et Temporis	118
ε) The Nomina Instrumenti	122
ζ) The Nomina Agentis et Patientis and other Verbal Adjectives	123
b. The Denominative Nouns.	
α) The Nomina Unitatis	133
β) The Nomina Abundantiae vel Multitudinis	133
γ) The Nomina Vasis	134
δ) The Nomina Relativa or Relative Adjectives	134
I. Changes of the Auxiliary Consonants	135
II. Changes of the Final Radicals و and ي	139
III. Changes in the Vocalisation	141
ε) The Abstract Nouns of Quality	145
ζ) The Diminutive	146
η) Some other Nominal Forms	152
2. The Gender of Nouns	153
Formation of the Feminine of Adjectives	157
Forms that are of both Genders	158
3. The Numbers of Nouns	160
The Dual	160
The Pluralis Sanus	161
The Pluralis Fractus	166

	Page.
4. The Declension of Nouns	190
a) The Declension of Undefined Nouns	190
Diptotes	196
b) The Declension of Defined Nouns	201
APPENDIX.	
The Pronominal Suffixes that denote the Genitive	206
B. THE NUMERALS.	
1. The Cardinal Numbers	206
2. The Ordinal Numbers	211
3. The remaining Classes of Numerals	212
C. THE NOMINA DEMONSTRATIVA AND CONJUNCTIVA.	
1. The Demonstrative Pronouns and the Article	215
2. The Conjunctive (Relative) and Interrogative Pronouns	219
a. The Conjunctive Pronouns	219
b. The Interrogative Pronouns	222
III. THE PARTICLES.	
A. THE PREPOSITIONS.	
The Inseparable Prepositions	224
The Separable Prepositions	225
B. THE ADVERBS.	
The Inseparable Adverbial Particles	227
The Separable Adverbial Particles	227
Adverbial Accusatives	230
C. THE CONJUNCTIONS.	
The Inseparable Conjunctions	231
The Separable Conjunctions	232
D. THE INTERJECTIONS	234
PARADIGMS OF THE VERBS	238

PART FIRST.

Orthography and Orthoëpy.

I. The Letters as Consonants.

1. Arabic, like Hebrew and Syriac, is written and read from right to left. The letters are twenty-eight in number, and are all consonants, though three of them are also used as vowels (see §. 3). They vary in form, according as they are connected with a preceding or following letter, and, for the most part, terminate in a bold stroke, when they stand alone or at the end of a word. The following Table gives the letters in their usual order, along with their names and numerical values.

Name.	Figure.				Numerical value.
	Unconnected.	Connected.			
		With a preceding letter.	With a following letter.	With both.	
ا ألف Elif.	ا	ل	....	....	1
ب باء Bâ.	ب	ب	د	ا	2
ت تاء Tâ.	ت	ت	3	ز	400
ث ثاء Tâ.	ث	ث	ذ	ز	500

Name.	Figure.				Numerical value.
	Unconnected.	Connected.			
		With a preceding letter.	With a following letter.	With both.	
جِيمَ Gim.	ج	جج	جـ	جـ	3
هَاءَ Hā.	ح	حح	حـ	حـ	8
هَاءَ Hā.	خ	خخ	خـ	خـ	600
دَالُ Dāl.	د	د	...	...	4
دَالُ Dāl.	ذ	ذ	...	...	700
رَاءَ Rā.	ر	رر	...	...	200
زَايَ Zāy.	ز	زز	...	...	7
سَيْنَ Sīn.	س	سس	سـ	سـ	60
شَيْنَ Šīn.	ش	شش	شـ	شـ	300
صَادُ Sād.	ص	صص	صـ	صـ	90
ضَادُ Dād.	ض	ضض	ضـ	ضـ	800
طَاءَ Tā.	ط	طط	طـ	طـ	9
ظَاءَ Zā.	ظ	ظظ	ظـ	ظـ	900
عَيْنَ Ain.	ع	عع	عـ	عـ	70
غَيْنَ Gain.	غ	غغ	غـ	غـ	1000
فَاءَ Fā.	ف	فف	فـ	فـ	80
كَافُ Kāf.	ق	قق	قـ	قـ	100
كَافُ Kāf.	ك	كك	كـ	كـ	20
لَامُ Lām.	ل	لل	لـ	لـ	30

ع س
ع ع س

Name.	Figure.				Numerical value.
	Unconnected.	Connected.			
		With a preceding letter.	With a following letter.	With both.	
ميم Mīm.	م	م	م	م	40 ٤٠
نون Nūn.	ن	ن	ن	ن	50 ٥٠
هـ Hā.	ه	ه	ه	ه	5 ٥
واو Wāw.	و	و	...	...	6 ٦
ياء Yā.	ي	ي	ي	ي	10 ١٠

Rem. a. | in connection with a preceding ل forms the figures ٨, ٩, ١٠. This combination is called *lām-ʿūf*, and is generally reckoned a twenty-ninth letter of the alphabet, and inserted before ي = ١٠.

Rem. b. The Arabs of Northern Africa arrange the letters in a different order; viz.

ا ب ت ث ج ح خ د ذ ر ز ط ظ ك ل م ن ص ص
ع غ ف ق س ش ه و لا ي

They distinguish ف from ق by giving the former a single point below, and the latter one above, thus: ف, ق, but ق, ق. At the end of a word these points are usually omitted: ف, ق.

Rem. c. In manuscripts and elegantly printed books many of the letters are interwoven with one another, and form ligatures, of which the following are examples.

بھ.	شھ.	فی.
ثھ.	دھ.	لگ.
غھ.	گھ.	لمھ.
هھ.	فھ.	یھ.

2. The correct pronunciation of some of these letters, for example ح and ع, it is scarcely possible for a European

ح ع

1.

to acquire, except by long intercourse with natives. The following hints will however enable the learner to approximate to their sounds.

ا with *hèmza* (إ, ؤ, see §. 15) is the *spiritus lenis* of the Greeks, the *א* *mobile* of the Hebrews (as in אֶמֶר, אֵאֵב). It may be compared with the *h* in the French word *homme* or English *hour*.

ب and ط are our *b* and *t*.

ث is pronounced like the Greek θ, or *th* in *thing*. The Turks and Persians usually convert it into hard *s*, as in *sing*.

ج corresponds to our soft *g* in *gem*. In Egypt and some parts of Arabia, however, it is hard, like the Heb. ג, or our *g* in *get*.

ح, the Heb. ח, is a very sharp but smooth guttural aspirate; stronger than خ, but not rough like ح. Europeans, as well as Turks and Persians, rarely attain the correct pronunciation of it.

خ has the sound of *ch* in the Scotch word *loch*, or the German *Rache*.

د is our *d*.

ذ bears the same relation to د that ث does to ت. It is sounded like the δ of the modern Greeks, or *th* in *this*, *with*. The Turks and Persians usually convert it into *z*.

ر is in all positions a distinctly articulated lingual *r*, as in *run*.

ز is the common English *z*.

س is the hard *s* in *sit*, *mist*; ش *sh* in *shut*.

ص, the Heb. ש, is a strongly articulated palatal *s*, somewhat like *ss* in *hiss*.

ض is a strongly articulated palatal *d*. The Turks and Persians usually pronounce it like *z*.

ط, the Heb. ט, is a strongly articulated palatal *t*.

ظ bears, strictly speaking, the same relation to ط, that ث and ذ do to ت and د. It is usually pronounced like a strongly articulated palatal *z*, though many of the Arabs give it the same sound as ض. The Turks and Persians change it into a common *z*.

ع, the Heb. ע, is a strong (but to Europeans, as well as Turks and Persians, unpronounceable) guttural, related in its nature to ح, with which it is sometimes confounded. It is described as produced by a smart compression of the upper part of the windpipe and forcible emission of the breath. It is wrong to treat it, in any of the Shemitic languages, as a mere vowel-letter, or (worse still) as a nasal *n* or *ng*.

غ is a guttural *g*, accompanied by a grating or rattling sound as in gargling, of which we have no example in English. The *γ* of the modern Greeks, the Northumbrian *r*, and the French *r grassé*, are approximations to it.

ف is our *f*.

ق, the Heb. ק, is a strongly articulated guttural *k*; but throughout Northern Africa it is pronounced as a hard *g*.

ك, ل, م, and ن, are exactly equivalent to the English *k*, *l*, *m*, *n*. When immediately followed by the letter ب, without any vowel coming between them, ن takes

the sound of *m*; as جَنْب *gamb*, عَنْبَر *ambar*, not *ganb*, *anbar*.

ه is our *h*. It is distinctly aspirated at the end, as well as at the beginning, of a syllable; e. g. هُمْ *hum*, أَهْل *ahl*. In the grammatical termination هـ, the dotted ه is pronounced like هـ, هـ*)

و and ی are precisely our *w* and *y*. The Turks and Persians usually give و the sound of *v*.

II. The Vowels and Diphthongs.

3. The Arabs had originally no signs for the short vowels. To indicate the long vowels and diphthongs they made use of the three consonants that come nearest to them in sound: viz. ا (without *hémza*, see §. 15) for *ā*, ي for *ī* and *ai*, و for *ū* and *au*. E. g. لَا *lā*, فِي *fī*, كَي *kai*, دُو *dū*, لَو *lau*.

4. At a later period the following signs were invented to express the short vowels.

1) َ *feth* (فَتْحٌ) or *fetha* (فَتْحَةٌ), *a*, *e* (as in *pet*), *e* (nearly the French *e muet*); e. g. خَلَقَ *halāka*, شَمْسٌ *šamsun*, كَرِيمٌ *kerimun*.

2) ِ *kèsr* (كَسْرٌ) or *kèsra* (كَسْرَةٌ), *i* (as in *pin*), *i* (a dull, obscure *i*, resembling the Welsh *y*, or the *i* in *bird*); e. g. بِيحِي *bihi*, أَقِطْ *akìtun*.

*) In point of fact, this figure ه is merely a compromise between the ancient هـ (Heb. ה —, ה —) and the modern هـ (Heb. ه —), in which the ه is silent.

3) ' damm (فَم) or damma (ضَمَّة), u (as in *bull*), o, ö (nearly as the German ö in *Mörtel*, or the French eu in *jeune*); e. g. لَهْ lehu, حَجَّة höggètun, عَمْر 'ömrün.

Rem. The distinction between the names *féth*, *késr*, *damm*, and *féthā*, *késra*, *damma*, is that the former denote the *sounds* a, i, u, the latter the *marks* —, —, —.

5. Rules for the cases in which these vowel-marks retain their original sounds a, i, u, and for those in which they are modified through the influence of the stronger or weaker consonants into e, e, i, o, or ö, can scarcely be laid down with certainty; for the various dialects of the spoken Arabic differ from one another in these points; and besides, owing to the emphasis with which the consonants are uttered, the vowels are in general somewhat indistinctly enunciated. However the following rules may be given for the guidance of the learner.

1) When preceded or followed by the harsh gutturals

ح, خ, غ, or the emphatic consonants ق, ك, ط, ص, ف, ث, is pronounced as a, though with the emphatic consonants its sound becomes rather obscure, approaching to that of the Swedish å; e. g. حَمْر hamrun, لَعْب lá bin, بَقِي bakiya, صَدْر šadrün. Under the same circumstances késra is pronounced as i, e. g. عِلْم 'imün, سِحْر sihrun, كِسْر kīsrun; whilst damma assumes the sound of an obscure o, inclining with the gutturals (especially ح and ع) to ö; e. g. لَطَف latōfa, لُطْف lotfun, حُسْن hosnun or hōsnun, رُغْب rōbun, عَمْر 'ömrün.

2) In shut syllables, in which there are neither guttural nor emphatic consonants, — and in open syllables, which neither commence with, nor immediately precede, one of those letters, — fèṭḥa either has a weaker, less clear sound, approaching to that of *a* in the English words *hat*, *cap*, e. g. كَتَبَتْ *katabta*, أَكْبَرُ *'akbaru*; or it becomes a simple *è* or *e* (the latter especially in a short open syllable followed by a long one), e. g. بَلْ *bèl*, مَرْكَبٌ *mèrkèbun*, سَمَكٌ *sèmekun*, سَمِينٌ *semīnun*, مَدِينَةٌ *medīnètun*. It retains, however, its pure sound of *a* before and after *r* (which partakes of the nature of the emphatics), when that letter is doubled or follows a long *ā* or *ū*, e. g. جَرَّةٌ *garratun*, مَرَّةٌ *marratun*, غَارَةٌ *gāratun*, سُرَّةٌ *sūratun*; and also in general at the end of a word.

6. The long vowels *ā*, *ī*, *ū*, are indicated by placing the marks of the short vowels before the letters ا, ي, and و, respectively, e. g. قَالَ *kāla*, بَاعَ *bī'a*, سُوْقٌ *sūkun*; in which case these letters are called حُرُوفُ الْإِلَادَةِ, *literae productionis*, letters of prolongation. The combinations يـ and وـ must always be pronounced *ī* and *ū*, not *ē* and *ō*; though after the emphatic consonants وـ inclines to the sound of *ō*, and *ī* to that of the French *u* or German *ü*, e. g. طُورٌ, طِينٌ, nearly *tōrun*, *tūnun*.

Rem. a. *ā* was at first more rarely marked than the other long vowels, and hence it happens that at a later period, after the invention of the vowel-points, it was indicated in some very common words

merely by a fêṭha; e. g. اَلْحَرِثُ, اِثْحَقْ, اِبْرَهِيْمُ, اَلرَّحْمَنُ, اَللّٰهُ. More exactly, however, the fêṭha should be written perpendicularly in this case, so as to resemble a small êlif; e. g. اَلْحَرِثُ, اِبْرَهِيْمَا, اَلرَّحْمَنُ, اَللّٰهُ. اَلْقِيَمَةُ (the resurrection, to be carefully distinguished from اَلْقِيَمَةُ *el-kîmêtu*, price, value). The words ثَلَاثٌ and ثَلَاثَةٌ are also frequently written defectively ثَلُثٌ, ثَلُثَةٌ; and occasionally some other vocables, such as رَمَضُنْ, سَلِيْنُنْ, and other proper names ending in اَنْ, اَلشَّيْطٰنُ, اَلْمُعْرِبَةُ, خَلِيْدٌ, مَلِيْكٌ, دِيْنَرٌ, اَلْقِسْمُ, etc.

7. ا corresponds to fêṭha, ي to kèsra, and و to damma; whence ا is called أُخْتُ الْفَتْحَةِ, the sister of fêṭha, ي, أُخْتُ الْكَسْرِ, the sister of kèsra, and و, أُخْتُ الدَّمَمَةِ, the sister of damma. Fêṭha before ي and و forms the diphthongs *ai* and *au*, which retain their original clear sound after the harder gutturals and the emphatics, e. g. صَيْفٌ *ṣaifun*, حَوْفٌ *ḥaufun*; but after the other letters become nearly *ē* (Heb. יֵ) and *ō* (Heb. וֹ), e. g. سَيْفٌ *sè'fun*, مَوْتُ *m'otun* (almost *sēfun*, *mōtun*).

Rem. a. After a و of prolongation at the end of a word, both when preceded by damma and by fêṭha, an ا is sometimes written, particularly in the plural of verbs; e. g. رَمَوْا, نَصَرَوْا. This ا, in itself quite superfluous, is intended to guard against the possibility of the preceding و being separated from the body of the word to which it belongs, and so being mistaken for the conjunction وَ and. In our oldest Mss. it is usually wanting.

Rem. *b.* **ي** at the end of a word after a fêtha is pronounced like **ا**, e. g. **فَتَى** *fata*, **رَمَى** *ramā*, **إِلَى** *'ilā*, and is called, like **ا** itself in the same position (e. g. **بَهَنَسَا** *Bēhnesā*; **غَزَا** *gaza*), **الْأَلِفُ الْمَقْصُورَةُ** the abbreviated *êlif*, in contradistinction to the lengthened *êlif*, **الْأَلِفُ الْمَمْدُودَةُ** (see §. 22 and §. 23 rem. *a*), which is protected by hêmza. It receives this name because, when it comes in contact with a *hêmza conjunctionis* (see §. 19 rem. *c*), it is shortened in pronunciation before the following consonant, as are the **و** and **ي** in **أَبُو** and **أَبِي** before **الْوَزِيرِ** (see §. 20, 2).

Rem. *c.* If a pronominal suffix be added to a word ending in **يَ**, the **ي** is sometimes retained according to old custom, as in **رَمَيْتُ** or **رَمَيْتُ**, but it is commonly changed into **ا**, as **رَمَاتُ**.

Rem. *d.* In some words ending in **اَ** we often find **وَا** and **يَا** instead of **اَ**, as **حَيَاتُ** or **حَيَاةُ**, **صَلَاتُ** or **صَلَاةُ**, **زَكَاتُ** or **زَكَاةُ**, **تَوْرَاتُ** or **تَوْرَة**; according to which older mode of writing we ought to pronounce the **اَ** nearly as *â* or *ê*.

8. The marks of the short vowels when doubled are pronounced with the addition of the sound *n*, **َ** *an*, **ِ** *in*, **ُ** or **ٌ** *un*. This is called **التَّنْوِينُ**, the *tênwîn* or nunation (from the name of the letter **ن** *nûn*), and takes place only at the end of a word; e. g. **مَدِينَةٌ** *medinêtan*, **بِنْتٌ** *bintin*, **مَالٌ** *māhun*.

Rem. *a.* **َ** takes an **ا** after all the consonants except **ق**; as **رَبًّا**, but **خَلِيفَةً**. However, when it precedes a **ي**, no **ا** is written, as in **هَدَى**; nor, according to the older orthography, when it accompanies a hêmza, as in **شَيْءٌ**, for which we more usually

find شَيْءٌ. This 'clif in no way affects the quantity of the vowel, which is always short; *bābān, rīhān*.

Rem. b. To one word و is added, without in any way affecting the sound of the ténwin, viz. to the proper name عَمْرُو ^{Amr} (not 'Amru'), genit. عَمْرُو, accus. عَمْرًا, rarely عَمْرُوا, so written to distinguish it from another proper name that has the same radical letters, viz. عَمْرٌ 'Omar, genit. and accus. عَمْرٌ.

III. Other Orthographic Signs.

1. Gèzma or Sukūn.

9. Gézma, جَزْمٌ or جَزْمَةٌ (*amputation*), ْ, is written over the final consonant of all shut syllables, and serves, when another syllable follows, to separate the two; e. g. بَلْ *bəl*, هُمْ *hum*, كَتَبْتُمْ *katabtum*, سَفَسَفَ *səfsəfa*, قُرْآنٌ *kor-ānun* (not *ko-rānun*). It corresponds therefore to the *Shēvā quiescens* of the Hebrew, with which its other name سُكُونٌ, *rest*, coincides.

Rem. a. Letters that are assimilated to a following letter, which receives in consequence the *tésdīd* or mark of doubling (see §. 11 and §. 14), are retained in writing, but not marked with a gézma; e. g. أَرَدْتُ, مِنْ رَبِّي, الرَّحْمَنُ, not أَرَدْتُ, مِنْ رَبِّي, الرَّحْمَنُ.

Rem. b. The same distinction exists between the words *gézma* and *gézma*, as between *fēth* and *fētha*, etc. (see §. 4 rem.).

10. ي and و, when they form a diphthong with *fētha*, are marked with a gézma, as لَيْلٌ, يَوْمٌ; but when they stand for *clif productionis* they do not take this sign (see §. 7 rem. b, c, d).

2. Tèsdîd or Sîdda.

11. A consonant that is to be doubled, or, as the Arabs say, *strengthened* (مُشَدَّدٌ), without the interposition of a vowel (see rem. a), is written only once, but marked with the sign ّ, which is called التَّشْدِيدُ, the *tèsdîd* (*strengthening*); e. g. الْكُلُّ *el-kulla*, كُلُّ *kullan*, السِّمِّ *es-sèmmi*, سِمْ *sèmmîn*, الْمُرُّ *el-murru*, مُرُّ *murrun*. It corresponds therefore to the *Daghesh forte* of the Hebrew.

Rem. a. When a consonant is repeated in such a manner that a vowel is interposed between its first and second occurrence, no doubling, properly so called, takes place, and consequently the *tèsdîd* is not required; e. g. فَرَرْتُ, 2^d pers. sing. masc. Perf. of فَرَّ; تَفَتَّتَتْ, 3^d pers. sing. fem. Perf. of the fifth form of فَتَّ.

Rem. b. A consonant can be doubled, and receive *tèsdîd*, only when a vowel precedes and follows it. The cases treated of in §. 14 form no exception to this rule.

Rem. c. All consonants whatsoever, not even حُذِفَ hémzatum excepted, admit of being doubled and take *tèsdîd*. Hence we speak and write رَأْسٌ *ra'âsun*, سَأَلٌ *sa'âlan*.

Rem. d. ّ is probably an abbreviated ش, the first radical of the name تَشْدِيدٌ, or the first letter of the name شِدَّةٌ (*strength*), which the African Arabs use instead of the other.

Rem. e. *Tèsdîd*, in combination with َ, ِ, ُ, ٌ, is placed between the consonants and these vowel-marks, as may be seen from the above examples. In combination with ِ we sometimes find ّ

instead of $\bar{\text{ـ}}$; and the African Arabs constantly write $\bar{\text{ـ}}$, $\bar{\text{ـ}}$, $\bar{\text{ـ}}$, for $\bar{\text{ـ}}$, $\bar{\text{ـ}}$, $\bar{\text{ـ}}$.

12. Tèsdîd is either *necessary* or *euphonic*.

13. The *necessary tèsdîd*, which always follows a vowel, whether short (as in عَلَّقَ) or long (as in مَادَّ), indicates a doubling upon which the signification of the word depends. Thus أَمَرَ (àmarā) means *he commanded*; أَمَّرَ (àmmara), *he appointed some one commander*; مُرَّ (mur-run) is *bitter*, but a word مُرُّ (murun) does not exist in the language.

Rem. The Arabs do not readily tolerate a syllable containing a long vowel and terminating in a consonant. Consequently *tèsdîd necessarium* scarcely ever follows the long vowels و and ي, though it is sometimes found after ا, as in مَارَّ, يَكْتَبَانِ (see §. 25).

14. The *euphonic tèsdîd* always follows a vowelless consonant, which, though expressed in writing, is, to avoid harshness of sound, passed over in pronunciation and assimilated to a following consonant. It is used:

1) With the letters ط, ظ, ث, د, ذ, ر, ز, س, ش, ص, ض, (dentals, sibilants, and liquids,) after the article ال; e. g. التَّمْرُ èt-tamru; الرَّحْمَنُ àr-rahmānu; الشَّمْسُ ès-sèmsu; الظُّلْمُ àzzolmu; اللَّيْلُ èl-leilu.

Rem. These letters are called *أَلْحُرُوفُ الشَّمْسِيَّةُ*, the *solar letters*, because the word شَمْسُ, *sun*, happens to begin with one of them; and the other letters of the alphabet *أَلْحُرُوفُ الْقَمَرِيَّةُ*, the *lunar letters*, because the word قَمَرٌ, *moon*, commences with one of them.

2) With the letters ي, و, م, ل, ر, (لوميير), after *n* with *g'ezm*, e. g. *مِنْ رَبِّي* *mir rabbihi*, *أَنْ يَقْتُلَ*, *مِنْ لَيْلٍ*; and after the nunation, e. g. *كِتَابٌ مُبِينٌ* *kitābum mubīnun*, for *kitābun mubīnun*. The *n* of the words *مِنْ*, *عَنْ*, *أَنْ*, is often not written when they are combined with *مَا*, *مَنْ*, *لَا*; e. g. *مَنْ* for *مَنْ* or *مَنْ* *عَمَّا* for *عَمَّا*, *أَنْ* for *أَنْ* *عَنْ* *مَا*.

Rem. *أَنْ* *لَا* is equally common with *أَلَا*, but *عَنْ*, *مَنْ*, *عَمَّا*, are hardly ever written separately; *مَنْ* *لَا*, on the contrary, always.

3) With the letter ط after ت, ث, د, ذ, هـ, ط, (dentals), in certain parts of the verb; e. g. *لَبِثْتُ* *lebittu* for *لَبِثْتُ* *lebittu*; *أَرَدْتُ* *aratta* for *أَرَدْتُ* *aradta*; *أَخَذْتُ* *ahatti* for *أَخَذْتُ* *ahadti*; *بَسَطْتُ* *basattum* for *بَسَطْتُ* *basattum*. This third kind of assimilation is, however, by no means universally acknowledged, and many grammarians reject it altogether, because the absorption of a strong radical consonant, such as ط, by a weaker servile letter, like ت, is an unnatural mutilation of an essential part of the word.

3. Hèmza or Nèbra.

15. *Élif*, when it is not a mere letter of prolongation, but a consonant, pronounced like the *spiritus lenis*, is distinguished by the mark َ *hèmza* (هَمْزَة or هَمْزَة, *prick*, see §. 4 rem.), which is also sometimes called *nèbra*

إِثْلِيدٌ، إِقْرَأْ، قَرَأَ، رَأَسَ، سَالَ، أَسَدٌ. e. g. (نَبْرَةٌ, elevation);

Rem. *a.* In cases where an *êlif conjunctionis* (see §. 19, 1, 2, 3, and rem. *c, d*) at the beginning of a word receives its own vowel, the Arabs omit the hêmza and write merely the vowel; e. g. أَقْتُلْ، ابْنُ، اقْرَأْ، الْحَمْدُ لِلَّهِ، Praise be to God!

Rem. *b.* اَ is probably a small ع, and indicates that the *elaf* is to be pronounced almost as *ain*. In African Mss. it is sometimes actually written ع; e. g. اَخْلَقْ, اِنْ.

Rem. c. Hēmza is written between the **!** and the vowel that accompanies it, or the gēzma (see the examples given above); but we often find **حَاسِيَيْنَ** for **حَاسِيَيْنَ**, **سَيَّرَ** for **سَيَّرَ** (see §. 16), and occasionally **خَطَّأَ** for **خَطَّأَ**, and the like.

Rem. *d.* The effect of the hēmza is most sensible to a European ear at the commencement of a syllable in the middle of a word, preceded by a shut syllable; e. g. مَسَالَتٌ, *mas-ālatun* (not *ma-salātun*); أَلْكَرَّانُ, *āl-kor-ʿānu* (not *ēl-ko-rānu*).

16. ی and و take *hènz*, when they stand in place of an *ʿilif hènzatum* (in which case the two points of the letter ی are commonly omitted); e. g. جِئْتُ for جَاتُ, رَاوُسُ for رَاسُ, بُوُسُ for بَاسُ, خَاسِئِينَ for خَاسِبِينَ.

17. Hëmza alone (هـ) is written instead of ا, إ, ع, و, in the following cases.

1) Always at the end of a word, after a letter of prolongation or a consonant with g'ezma, e. g. جَاءَ, *j'āa*; جِيَءَ, *ji-ā*; سُوءَ, *sū'un*; قِيءَ, *qī*, ظَمَ, or more commonly ظَبًا (see §. 8 rem. *a*); and in the middle of a

word after an *ēlif productionis*, provided the hēmza has the vowel fetha, as *يَتَسَاءَلُونَ*, *أَعْدَاءُكُمْ* (but for *أَعْدَائِكُمْ* and *أَعْدَاءُكُمْ* the Arabs usually write *أَعْدَائِكُمْ* and *أَعْدَاؤُكُمْ*).

Rem. Accusatives like *شَيْئًا* and *ظَنًّا* are often written, though contrary to rule, *شَيْئاً*, *ظَنّاً*.

2) Frequently in the middle of words, after the letters of prolongation *و* and *ي*, or after a consonant with *gézma*, e. g. *مَقْرُوءٌ* for *مَقْرُوءَاتٌ*, *مُؤَمَّاتٌ* for *مُؤَمَّاتٌ*, *تَوَامٌ* for *تَوَامٌ*, *يَسْأَلُ* for *يَسْأَلُ*; and also after *kèsra* and *damma* before the *ي* and *و* of prolongation, e. g. *خَاطِئِينَ* for *خَاطِئِينَ*, *رُؤُوسٌ* for *رُؤُوسٌ*. Hēmza between *īā*, *ūā*, *āī*, *īī*, *āū* and *ūū*, is however more frequently, though improperly, placed over the letter of prolongation itself; e. g. *مَقْرُوءٌ* for *مَقْرُوءَةٌ*, *خَطِئَةٌ* for *خَطِئَةٌ* or *خَطِئَةٌ*, *رُؤُوسٌ* for *رُؤُوسٌ* or *رُؤُوسٌ*, which words must always be pronounced *makrū'atun*, *haṭī'atun*; *ru'usun*.

Rem. After a consonant with *gézma*, which is connected with a following letter, hēmza and its vowel are placed above the connecting line; as *أَسْلٌ*.

General Rem. *أَ*, *يَ*, *وَ*, are often called simply *hēmza*, instead of *ēlif*, *yā*, *nāw hēmzatum*, because their whole power lies in the hēmza.

4. Waṣla.

18. When the vowels with hēmza (*أَ* ! *يَ* ! *وَ* !), at the commencement of a word, are absorbed by the final vowel of the preceding word, the elision of the *spiritus lenis* is marked

by the sign ِ, written over the ʿelif, and called وَضْلٌ, or وَضْلَةٌ or صَلَّةٌ (see §. 4 rem.), i. e. *union*; e. g. عَبْدُ الْمَلِكِ *ʿabdu 'l-mēliki* for عَبْدُ الْمَلِكِ *ʿabdu ʿl-mēliki*; رَأَيْتُ ابْنَكَ *raʿitu 'bnaka* for رَأَيْتُ ابْنَكَ *raʿitu 'ibnaka*.

Rem. a. ِ seems to be an abbreviation of the ِ in وَضْلٌ or صَلَّةٌ.

Rem. b. Though we have written in the above examples الْمَلِكِ and ابْنَكَ, yet the student must not forget that the more correct orthography is الْمَلِكِ and ابْنَكَ. See §. 15 rem. a and §. 19 rem. c.

19. This elision takes place in the following cases.

1) With the ا of the article اَلْ; as اَبُو الْوَزِيرِ for اَبُو الْوَزِيرِ, *the father of the wēzir*.

2) With the ا and ا of the Imperatives of the first form of the regular verb; as قَالَ اسْمَعْ for قَالَ اسْمَعْ, *he said, listen*; قَالَ اقْتُلْ for قَالَ اقْتُلْ, *he said, kill*.

3) With the ا of the Perfect Active, Imperative, and Nomen actionis of the seventh and all the following forms of the verb (see §. 35), and the ا of the Perfect Passive in the same forms; e. g. هُوَ اَنْهَرَمَ for هُوَ اَنْهَرَمَ, *he was put to flight*; وَاسْتُعِيْلَ for وَاسْتُعِيْلَ, *and it was employed*; اِلَى الْاِنْقِرَاصِ the being able (to do something); اِلَى الْاِنْقِرَاصِ *till the downfall or extinction*.

4) With the ا of the following eight nouns:

ابْنٌ and ابْنٌ or ابْنٌ a son. اِسْتٌ the anus.

ابْنَةٌ *a daughter.*

إِسْمٌ *a name.*

اِثْنَانِ *two (masc.).*

إِمْرُؤٌ or اِمْرُؤٌ *a man.*

اِثْنَتَانِ *two (fem.).*

إِمْرَأَةٌ *a woman.*

Rem. *a.* The hêmza of ⁹أَيْمُنُ, *oaths*, is also elided after the asseverative particle ⁹لَ, and occasionally after the prepositions ⁹مَعَ and ⁹مِنْ (which then take fêtha instead of g'ezma), as ⁹لَايْمُنُ ⁹اللَّهِ by God (lit. *by the oaths of God*), for which we may also write ⁹لَايْمُنُ ⁹اللَّهِ, omitting the | altogether.

Rem. *b.* In the above words and forms, the vowel with hêmza is in part original, but has been weakened through constant use (as in the article, and in ⁹أَيْمُنُ after ⁹لَ); in part merely prosthetic, that is to say, prefixed for the sake of euphony to words beginning with a vowelless consonant, and consequently it vanishes as soon as a vowel precedes it, because it is then no longer necessary.

Rem. *c.* It is naturally an absurd error to write ⁹آ at the beginning of a sentence instead of ⁹êlif with hêmza, as ⁹أَلْحَمْدُ لِلَّهِ instead of ⁹أَلْحَمْدُ لِلَّهِ. The Arabs themselves never do so, but, to indicate that the ⁹êlif is an *êlif conjunctionis* (see rem. *e*), they omit the hêmza and express only its accompanying vowel, as ⁹أَلْحَمْدُ لِلَّهِ. See §. 15 rem. *a* and §. 18 rem. *b*.

Rem. *d.* In more modern Arabic the elision of the *êlif conjunctionis* (see rem. *e*) is neglected, especially after the article; as ⁹بَعْدَ إِنْقِرَاصِهِمْ، يَثْبُتُ الْإِسْمُ، إِلَى الْإِنْقِرَاصِ، الْإِقْتِدَارُ، حَسَبَ إِقْتِضَاءِ الْحَالِ.

Rem. *e.* The ⁹êlif which takes wasla is called ⁹أَلِفُ الْوَصْلِ or ⁹هَمْزَةُ الْوَصْلِ (see §. 17, 2. general rem.), *êlif* or *hêmza con-*

junctionis, the connective 'elif; the opposite being **أَلِفُ الْقَطْعِ**,
'elif sejunctionis or *separationis*, the disjunctive 'elif.

20. The 'elif conjunctionis may be preceded either by a short vowel, a long vowel, a diphthong, or a consonant with *g'ezma*. To these different cases the following rules apply.

1) A short vowel simply absorbs the 'elif conjunctionis with its vowel; see §. 19, 2 and 3.

2) A long vowel is shortened in pronunciation, according to the rule laid down in §. 25; e. g. **فِي النَّاسِ** *fī 'n-nāsi*, among men; **أَبُو النَّزِيرِ** *abū 'l-nèziri*, the father of the *nèzir*, for *fī* and *abū*. This abbreviation of the naturally long vowel is retained even when the *lām* of the article no longer closes the syllable containing that vowel, but begins the next syllable, in consequence of the elision of a following 'elif (either according to §. 19 or by poetic license). Hence **فِي الْآبِتِدَاءِ**, in the beginning, is pronounced as if written **فِي الْآرْضِ**; **فَلْيَبْتَدَأْ** (for **فِي الْآرْضِ**), upon the earth, as **فَلْيَرْضِ**; **ذُو الْإِعْلَالِ** (for **فِي الْآرْضِ**), subject to change (a weak letter), as **ذُلِعْلَالٍ**. In the first of these examples the *l* is an 'elif conjunctionis; in the other two it is an 'elif separationis, but has been changed for the sake of the metre into an 'elif conjunct. The suffixes of the 1. pers. sing., **يَـ** and **نِـ**, may assume before the article the older forms **يَـ** and **نِـ**; e. g. **يُعْمِتِي أَلْتِي** my grace which, **إِهْدِنِي الصِّرَاطَ**

guide me on the way, instead of *أَهْدِنِي* and *نُعَيْتِي* *الَّتِي*, which latter forms are equally admissible.

3) A diphthong is resolved into two simple vowels, according to the law stated in §. 25, viz. *ai* into *āi*, and *au* into *āu*; as *فِي عَيْنَيِ الْمَلِكِ* *fī āināi 'l-mēlīki*, *in the eyes of the king*, for *فِي عَيْنَيِ الْمَلِكِ* *mustafāu 'llāhi*, *the elect of God*, for *مُصْطَفَوُ اللَّهِ*. The silent *ēlif* (§. 7 rem. *a*) does not prevent the resolution of the diphthong, as *رَمَوْا الْحِجَارَةَ* *ramāu 'l-higārata*, *they threw the stones*. But *أَوْ* and *لَوْ* take *kēsra*, as *أَوْ اسْمُهُ* *or his name*; *لَوْ اسْتَقْبَلَ* *if he went to meet*.

4) A consonant with *gèzma* either takes its original vowel, if it had one; or assumes that which belongs to the *ēlif* conjunct.; or adopts the lightest of the three vowels, which in its nature approaches nearest to the *gèzma*, viz. *kēsra*. Hence the pronouns of the 2^d and 3^d pers. plur. masc., *أَنْتُمْ* *you*, and *هُمْ* *they*, the pronominal suffixes of the same pronouns, *كُمْ* *your, you* (accus.), and *هُمْ* *their, them*, and the verbal termination of the 2^d p. pl. masc. Perf. *تُمْ*, take *damma* (in which they originally ended); as *أَنْتُمْ الْكَاذِبُونَ* *you are the liars*; *لَعَنَهُمُ اللَّهُ* *may God curse them!* *رَأَيْتُمُ الرَّجُلَ* *you have seen the man*. The same is the case with *مُنْذُ* *since, from which time forth*, because it is contracted for *مُنْذُ*. The prepositions *مَعَ* *with*, and *مِنْ* *from*, and the interrogative pronoun *مَنْ* *who?* take *fētha* before the article,

but in all other cases *kèsra*; as مَعَ الرَّجُلِ, مَنِ الَّذِي, مِنْ أَبْنَيْ. All other words ending in a consonant with *gèzma* take *kèsra*; viz. nouns having the *tènwin*, as مُحَمَّدُ النَّبِيُّ *Mohammeduni 'n-nèbiyyu*; verbal forms like قَتَلْتُ الرَّومَ, أَجْلَسْتُ, تَكْتُبُ, قَتَلْتُ, *katalati 'r-Rūmu*; and particles, such as هَلْ, قَدْ, بَلْ, إِنَّ, لَكِنْ, etc.

Rem. In certain cases where هُمْ becomes هِم (see §. 186 rem. b) the wasl may be made either with damma or *kèsra*, هُم or هِم.

21. *Ā* is altogether omitted in the following cases.

1) In the solemn introductory formula بِسْمِ اللَّهِ, for بِاسْمِ اللَّهِ, *in the name of God*. As a compensation for the omission of the *ā*, the copyists of Mss. are accustomed to prolong the upward stroke of the letter ب, thus: بِسْم.

2) In the word ابْنُ, *son*, in a genealogical series, that is to say, when the name of the son precedes, and that of his father or mother follows in the genitive; provided always that the said series, as a whole, forms part either of the subject or the predicate of a sentence. For example, زَيْدُ بْنُ إِبْرَاهِيمَ *Zèid the son of 'Ibrāhim*; فَصْرَبَ زَيْدُ بْنُ عِيسَى *Jesus the son of Mary*; خَلِدُ بْنُ سَعْدِ بْنِ عَوْفٍ بْنُ عَبْدِ اللَّهِ *Zèid, the son of Hālid, struck Sād, the son of 'Auf, the son of 'Abdu 'lāh*. But if the second noun be not in apposition to the first, but form part of the predicate, so that the two

together make a complete sentence, then the \bar{a} is retained; as $\text{عُمَرُ ابْنُ أَحْطَابٍ}$, 'Omar (is) the son of 'el-Hattāb.

Rem. Even in the first case the \bar{a} of ابْن is retained, if that word happens to stand at the beginning of a line.

3) In the article ال , when it is preceded:

a) by the preposition لِ to, as لِلرَّجُلِ to the man, for لِلرَّجُلِ . If the first letter of the noun be ل , then the ل of the article is also omitted, as لِلَّيْلِ to the night, for لِللَّيْلِ , and that for لِللَّيْلِ .

b) by the affirmative particle ل truly, verily, as لَآلْحَقُّ , for لَآلْحَقُّ .

4) In nouns, verbs, and the article ال , when preceded by the interrogative particle أ ; as أَبْنُكَ , for أَبْنُكَ is thy son — ? أَنْكَسَرَتْ , for أَنْكَسَرَتْ is it (fem.) broken? أَلْبَاءُ , for أَلْبَاءُ is the water — ? The élif of the article may however be retained, so that أَلْبَاءُ with the interrogative أ is often written أَلْبَاءُ .

5. Mèdda or Matṭa.

22. When élif with hémza and a simple vowel or tèn-wîn (أ , إ , etc.) is preceded by an élif of prolongation (اِ), then a mere hémza is written instead of the former, and the sign of prolongation, = *mèdda* or *matṭa* (مَدَّة , مَدَّة or مَطَّة , i. e. *lengthening, extension*), placed over the latter; e. g. سَمَاءُ *sem'ā'un*, جَاءَ *gā'a*, يَتَسَاءَلُونَ *yatas'alūna*, for سَمَاءُ , جَاءَ , يَتَسَاءَلُونَ .

23. When, at the beginning of a syllable, an *êlif* with *hêmza* and *fêtha* (إ) is followed by an *êlif* of prolongation or an *êlif* with *hêmza* and *gêzma* (ا), then the two are commonly represented in writing by a single *êlif* with *mèdda*; e. g. *إِسَاءٌ* for *إِسَاءٌ*, *آكِلُونَ* for *آكِلُونَ*, *أَمْنَا* for *أَمْنَا*. In this case it is not usual to write either *hêmza*, or the vowel, along with the *mèdda*.

Rem. a. *آ* is called *الْأَلِفُ الْمَبْدُودَةُ*, the *lengthened* or *long êlif*, in opposition to *الْأَلِفُ الْمَقْصُورَةُ*, the *abbreviated* or *short êlif* (§. 7 rem. b).

Rem. b. Not unfrequently, a long *êlif* at the beginning of a word is written with *hêmza* and a perpendicular *fêtha*, instead of with *mèdda* (see §. 6 rem.); e. g. *أَمْنَا* instead of *أَمْنَا*.

Rem. c. *Mèdda* is also occasionally placed over the other letters of prolongation, و and ي, when followed by an *êlif hêmzatum*, and in this case too only the *hêmza* is written; as *يَسُوْءٌ*.

Rem. d. The mark َ, written over abbreviations of words, has nothing in common with *mèdda* but the form. So *عَم* for *رَضِيَ اللَّهُ عَنْهُ* *peace be upon him!* *رَضَ* for *رَحِمَهُ اللَّهُ* *may God be gracious to him!* *رَحَ* for *رَحِمَهُ اللَّهُ* *may God have mercy upon him!* *صَلَّمَ* for *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* *God bless him and grant him peace!* *حَ* for *حِينَئِذٍ* *then*; *رَحَ* and *فَ* for *رَحِمَهُ اللَّهُ* and *فَحِينَئِذٍ* *impossible*; *مَم* for *مَنْعُ* or *مَنْعٌ* *impossible*; *ظَ* and *طَ* for *ظَاهِرٌ* and *طَاهِرٌ* *evident, what is evident*; *مَحَ* and *مَحْ* for *مَحَالٌ* and *مَحَالٌ* *absurd, what is absurd*; *مَطَ*

and الْمَطْلُوبُ for الْمَطْلُوبُ and السَّوْغُوتُ *sought, what is sought*,
 جَ for جَمْعٌ *plural*, قَدْ for حَدَّثَنَا *he narrated to us*, نَا
 or اَنَا for أَخْبَرَنَا *he told us*. Frequently however there is no
 sign over abbreviations.

IV. The Syllable.

24. The vowel of a syllable that terminates in a vowel, which we call an open or simple syllable, may be either long or short; as قَالَ *kā-lā*.

25. The vowel of a syllable that terminates in a consonant, which we call a shut or compound syllable, is almost always short; as قُلْ *kūl*, not قُولْ (Heb. קוּל). Only in pause, where the final short vowels are suppressed, does the ancient Arabic admit of such syllables as *in, ūn, ān*, etc.

Rem. Before a double consonant *ā* is however not infrequent (see §. 13 rem.).

26. A syllable cannot begin with two consonants, the first of which is destitute of a vowel, as *sf* or *bl*. Foreign words, that commence with a syllable of this sort, on passing into the Arabic language, receive an additional vowel either before or after the first consonant; as إِسْفَنْجٌ, σπόγγος, بِلْنِيَّاسُ *Plinius*, الْإِفْرَنْجُ *the Franks (Europeans)*.

27. A syllable cannot end in two consonants, which are not either separated or followed by a vowel (except in pause).

V. The Accent.

28. The last syllable of a word consisting of two or more syllables never has the accent.

29. The penult takes the accent when it is long by nature, i. e. is an open syllable containing a long vowel; as قَالَ *kā-la*, يَقُولُ *ya-kū-lu*, قَانُونَ *kā-nū-nun*, مُؤْمِنِينَ *mū-mi-nī-na*, كَاتِبَاتٍ *kā-ti-bā-tun*.

30. The penult has likewise the accent when it is a shut syllable and consequently long by position; as قَلْبٌ *kāl-bun*, دُنْبٌ *dū-bun*, بُرٌّ *bur-'un*, فِرْدٌ *fi-rin-dun*, يَقُولَنَّ *ya-kū-lān-na*.

31. When the penult is short, the accent falls upon the antepenult; as كَتَبَ *kā-ta-ba*, قَانُونُهُ *kā-nū-nu-hu*, مَسَلَّهُ *mas-'ā-la-lun*.

VI. The Numbers.

32. To express numbers the Arabs use sometimes the letters of the alphabet, at other times peculiar signs. In the former case, the numerical value of the letters accords with the more ancient order of the Hebrew and Aramaic alphabets (see §. 1). They are written from right to left, and usually distinguished from the surrounding words by a stroke placed over them, as غُضْمٌ, 1858. This arrangement of the alphabet is called the *ʿAbugʿed*, and is contained in the barbarous words:

أَبْجِدِ هَوَزِ حُطَيِ كَلَمَنَ سَعْفَقُصْ قُرَشَتْ ثَخَذُ ضَطْفُ
or, as usual in North Africa:

أَبْجِدِ هَوَزِ حُطَيِ كَلَمَنَ صَعْفَقُصْ قُرَشَتْ ثَخَذُ طَفُشْ.

The special numerical figures, ten in number, have been adopted by the Arabs from the Indians, and are therefore called *الرَّقَمُ الْهِنْدِيُّ*, *the Indian ciphers*. They are the same that we Europeans make use of, calling them *Arabian*, because we took them from the Arabs. Their form however differs considerably from that which our ciphers have now assumed, as the following table shows.

Indian: १ २ ३ ४ ५ ६ ७ ८ ९ ०

Arabic: ١ ٢ ٣ ٤ ٥ or ٥ ٦ ٧ ٨ ٩ ٠

Europ.: 1 2 3 4 5 6 7 8 9 0

They are compounded in exactly the same way as our numerals; e. g. ١٨٥٨, 1858.

PART SECOND.

Etymology or the Parts of Speech.

I. The Verb.

A. General View.

1. The Forms of the Triliteral Verb.

33. The great majority of Arabic verbs are triliteral, that is to say, contain three radical letters, though quadriliterals are by no means rare.

34. From the first or ground-form of the triliteral and quadriliteral verbs are derived in different ways several other forms, which express various modifications of the idea conveyed by the first.

35. The derived forms of the triliteral verb are fifteen in number, but the learner may pass over the last four, because (with the exception of the twelfth) they are of very rare occurrence.

إِفْعَالٌ XI.	تَفَاعَلَ VI.	فَعَلَ I.
إِفْعَوْعَلَ XII.	إِنْفَعَلَ VII.	فَعَّلَ II.
إِفْعَوَّلَ XIII.	إِفْتَعَلَ VIII.	فَاعَلَ III.
إِفْعَنْدَلَ XIV.	أَفْعَلَ IX.	أَفْعَلَ IV.
أَفْعَلَى XV.	اسْتَفْعَلَ X.	تَفَعَّلَ V.

Rem. *a.* The 3. pers. sing. masc. Perf., being the simplest form of the verb, is commonly used as the paradigm, but for shortness' sake we always render it into English by the infinitive; قَتَلَ *to kill*, instead of *he has killed*.

Rem. *b.* The Arab grammarians use the verb فَعَلَ (فعل) as paradigm, whence the first radical of the trilateral verb is called by them أَلْفَاءُ *the fā*, the second أَلْعَيْنُ *the āim*, and the third أَلَلَامُ *the lām*.

Rem. *c.* As the above order and numbering of the conjugations are those adopted in all the European Lexicons, the learner should note them carefully.

36. The *first* or ground-form is generally transitive or intransitive in signification, according to the vowel which accompanies its second radical.

37. The vowel of the second radical is *a* in most of the transitive, and not a few of the intransitive verbs; e. g. كَتَبَ *to write*, قَتَلَ *to kill*, وَهَبَ *to give*, شَامَ *to be unlucky*, رَشَدَ *to go the right way*, جَلَسَ *to sit*.

38. The vowel *i* in the same position has generally an intransitive signification, *u* invariably so. The distinction between them is, that *i* indicates a temporary state or condition, or a merely accidental quality in persons or things; whilst *u* indicates a permanent state, or a naturally inherent quality. E. g. فَرَحَ *to be glad*, حَزِنَ *to be sorry*, عَمِيَ *to be blind*, but حَسَنَ *to be beautiful*; قَبِحَ *to be ugly*, ثَقَلَ *to be heavy*.

Rem. Many verbs of the form فَعَلَ are transitive according to our way of thinking, and therefore govern the accusative; e. g.

I. The Verb. A. General View. 1. The Forms of the Triliteral Verb. 29

عَلِمَ to know (scire), حَسِبَ to think, رَحِمَ to pity or have mercy upon, سَمِعَ to hear.

General Rem. The same three forms occur in Hebrew and Aramaic (Chaldee and Syriac), though the distinction is in these languages no longer so clearly marked. Examples of verbs in *i* and *u* are:

יָבֵשׁ, יָצַב, to be dry, = יָיֵשׁ; מָלֵא to be full, = מָלִי; שָׁחַד to be bereaved, = שָׁחַל; שָׁחַד, to sleep; etc. See

Gesenius' Heb. Gr. §. 43, Cowper's Syr. Gr. §. 78.

39. The *second* form (فَعَّلَ) is formed from the first (فَعَلَ) by doubling the second radical.

40. The signification agrees with the form in respect of being intensive or extensive. Originally it implies that an act is done with *great violence* (intensive); or during a *long time* (temporally extensive), or to a *number* of persons (numerically extensive), or *repeatedly* (iterative or frequentative). E. g. ضَرَبَ to beat, ضَرَّبَ to beat violently; كَسَرَ to break, كَسَّرَ to break in pieces; قَطَعَ to cut, قَطَّعَ to cut in pieces; فَرَّقَ to separate, فَرَّقَ to disperse; قَتَلَ to kill, قَتَّلَ to massacre.

41. From this original intensive meaning arose the more usual causative or factitive signification. Verbs that are *intransitive* in the first form become *transitive* in the second; as فَرَحَ to be glad, فَرَّحَ to gladden; ضَعَفَ to be weak, ضَعَّفَ to weaken. Those that are *transitive* in the first become *doubly transitive* or *causative* in the second; as عَلِمَ to know, عَلَّمَ to

teach; *كَتَبَ* to write, *كَتَّبَ* to teach to write; *حَمَلَ* to carry, *حَمَّلَ* to make carry.

Rem. a. The causative or factitive signification is common to the second and fourth forms, the apparent difference being that it is original in the latter, but derived in the former.

Rem. b. The second form is often rather *declarative* or *estimative* than factitive in the strict sense of the term; as *كَذَّبَ* to lie, *كَذَّبَ* to think or call one a liar; *صَدَقَ* to tell the truth, *صَدَّقَ* to think that one tells the truth, to believe him.

Rem. c. The second form is frequently *denominative*, and expresses with various modifications the *making* or *doing of*, or *being occupied with*, the thing expressed by the noun from which it is derived. E. g. *جَيْشَ* to collect an army (*جَيْشٌ*), *رَحَمَ* to pave with marble (*رُحَامٌ*), *مَرَّضَ* to nurse the sick (*مَرِيضٌ*), *قَرَنَ* to clean an animal of ticks (*قِرَانٌ*), *قَذَى* to take a mote (*قَذَى*) out of the eye. Compare in Hebrew *וָשַׁן*, *וָנַב*, *וָלַד*, *בָּקַל*, etc. Gesenius' Heb. Gr. §. 51, 2.

General Rem. *فَعَّلَ* corresponds in form, as well as in signification, to the Heb. *קָטַל* and Aram. *קָטַל*, *مَنَعَ*. See Gesenius' Heb. Gr. §. 51. — *קָטַל* is weakened from *קָטַל**, as may be deduced, independently of the Arabic and Aramaic, on the one hand, from the Imperat. *קָטַל* and Imperf. *יִקְטֹל*, and, on the other hand, from the form of the 3. pers. sing. Perf., not only in verbs *guttural* (as *בָּלַע*, *שָׁלַח*), but in such words as *אָכַר*, *יָסַר*, *גָּדַל*, and in the whole class *לִי*, as *גָּלַה* (for *גָּלִי*). The 2. pers. sing. Perf. has always —, *קָטַלְתָּ*.

*) With — for — in the toneless shut syllable, as in *שִׁבְעָה* = *سَبْعَةٌ*, *דְּמָעָה* = *دَمْعَةٌ*, *קָרִיָּה* = *قَرِيَّةٌ*, *וְלִדְתִּי* from *וְלִדְתִּי*, *שְׁאֵלְתִּי* from *שְׁאֵלְתִּי*, *יִרְשָׁם* for *יִרְשָׁם*.

42. The *third* form (فَاعَلَ) is formed from the first (فَعَلَ) by lengthening the vowel-sound *ā* after the first radical, as is indicated by the *ʿlif productionis*.

43. It modifies the signification of the ground-form in the following ways.

1) When فَعَلَ denotes an act that immediately affects an object (direct object or accusative), فَاعَلَ expresses *the effort or attempt to perform that act upon the object*, in which case the idea of *reciprocity* is added when the effort is necessarily or accidentally a mutual one. E. g. قَتَلَهُ he killed him, قَاتَلَهُ he (tried to kill him or) fought with him; غَلَبَهُ he overcame him, غَالَبَهُ he tried to overcome him; سَبَقَهُ he outran him, سَابَقَهُ he (tried to outrun him, i. e.) ran a race with him; شَرَفَهُ he surpassed him in rank, شَارَفَهُ he strove to do so; فَخَرَهُ he surpassed him in glory, فَاخَرَهُ he strove to do so, — he vied with him in rank and glory.

2) When the first or fourth form denotes an act, the relation of which to an object is expressed by means of a preposition (indirect object), the third form *converts that indirect object into the immediate or direct object of the act* (accusative). The idea of *reciprocity* is here, as in the former case, more or less distinctly implied. E. g. كَتَبَ إِلَى الْمَلِكِ he wrote (a letter) to the king, كَاتَبَ الْمَلِكِ he wrote to the king, corresponded with him; قَالَ لَهُ he said to him (something), قَارَىٰ he conversed with him; أَرْسَلَ إِلَى السُّلْطَانِ he

sent (a message) to the sultan, رَاسَلَ السُّلْطَانَ do.;
 جَلَسَ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ he sat beside the Commander
 of the Faithful, جَالَسَ أَمِيرَ الْمُؤْمِنِينَ do.; رَقَعَ بِهِ he
 fell upon him, attacked him, رَاقَعَهُ do.

3) When فَعَلَ denotes a quality or state, فَاعَلَ indicates that one person makes use of that quality towards another and affects him thereby, or brings him into that state. E. g. خَشُنَ to be rough or harsh, خَاشَنَهُ he treated him harshly; حَسَنَ to be good or kind, حَاسَنَهُ he treated him kindly; نَعِمَ or نَعِمَ to lead a comfortable life, نَاعَمَهُ he procured him the means of doing so.

General Rem. فَاعَلَ corresponds in form and signification to the Heb. פָּעַל (Arab. *ā* = Heb. *ō*, of which we shall see many other examples). See Gesenius' Heb. Gr. §. 54.

44. The fourth form (أَفْعَلَ) is formed by prefixing to the root the syllable أَ, in consequence of which the first radical loses its vowel.

45. Its signification is *factive* or *causative*. If the verb is intransitive in the first form, it becomes transitive in the fourth; if transitive in the first, it becomes doubly transitive in the fourth. E. g. جَرَى to run, أَجْرَى to make run; جَلَسَ to sit down, أَجْلَسَ to bid one sit down; أَكَلَ الخُبْزَ he eat bread, أَكَلَهُ الخُبْزَ he gave him bread to eat; رَأَى الشَّيْءَ he saw the thing, أَرَأَى الشَّيْءَ he shewed him the thing.

Rem. a. When both the second and fourth forms of a verb are causative (§. 41 rem. a.), they have in some cases different

I. The Verb. A. General View. 1. The Forms of the Trilateral Verb. 33

significations, in others the same. E. g. عَلَّمَ to know, عَلَّمَ to teach, أَعْلَمَ to inform one of a thing; نَجَّى to escape, أَنْجَى to set at liberty.

Rem. b. Not a few verbs are apparently intransitive in the fourth form, 1) partly because the object has been in the course of time omitted for the sake of brevity, and 2) partly because the Arabs often regard as an *act* that which we view as a *state*. Examples of the first case are: أَقْبَلَ he went forward, advanced, lit. moved forward وَجْهَهُ his face, or نَفْسَهُ his soul, i. e. himself; أَقْدَمَ he went on boldly, lit. moved forward boldly نَفْسَهُ himself; أَبْلَغَ he was eloquent, lit. made effective كَلَامَهُ his speech. Of the second: أَصْبَحَ to abound in lions, أَجْمَلَ to abound in camels, lit. to produce or nourish them; أَسنَّ to be old, lit. to produce or get teeth; أَقَامَ to dwell or remain anywhere, lit. to make a place for standing in; أَمَكَنَ (the thing) was possible, lit. it put one in a position (مكان place) to do it.

Rem. c. Many of the forms thus used are *denominative*, especially those which indicate movement towards a place, the entering upon a period of time, or an act or state taking place or subsisting during that time. E. g. أَشَامَ to go to Syria (الشَّامُ), أَتَمَنَ to go to Yemèn (اليَمَنُ), أَغْرَقَ to go to 'Irāk (العِرَاقُ), أَتَهُمَ to go to Tihāma (تِهَامَةُ*), أَصْبَحَ and أَمْسَى, to enter upon the time of morning (الصَّبَاحُ) or evening (الْمَسَاءُ), to be or do something in the morning or evening. Among this class might also be reckoned the verbs أَقْبَلَ and أَقْدَمَ, which we explained other-

*) Compare the German phrase „nach einer Stadt machen“, and our own „to make for a place.“

wise in rem. *b.*; viz. **أَقْبَلَ** *he went towards what lay opposite or in front (أَلْقَبْلُ)*, and **أَقْدَمَ** *he went towards the front (أَلْقَدَامُ)*.

General Rem. **أَفْعَلَ** corresponds in form and signification to the Heb. **הִקְטִיל**, Aram. **אִקְטַל**, **أَمَتَ**. See Gesenius' Heb. Gr. §. 52. — **הִקְטִיל** is weakened from **הִקְטִיל** (compare §. 41, gen. rem., note), as is proved in Hebrew alone by the Imperat. **הִקְטִיל** the Imperf. **יִקְטִיל** (orig. **יִהְיֶהֱטִיל**), the Perf. of verbs **פָּרַח** (חֹשֵׁב) for **הִחְשִׁיב**, the Perf. of verbs **לָהַךְ** (הִגְלִי for **הִגְלִי**), and the 2. pers. sing. Perf. **הִקְטַלְתָּ**. The Hebrew, it will be observed, takes **ה** as the prefix, instead of the Arabic and Aramaic **א**. Some traces of this variety are discoverable in the other dialects; as **أَرَادَ** for **هَرَادَ** *to wish*; **أَرَأَى** for **أَرَأَى** *to pour out* (הִרַק); **هَاتِ** *give*, for **آتِ** (rad. **أَتَى**, **أָتَا**, *to come*); **هَيِّئْ**, **هَيِّئْ** = **הַיְיִמִּין** *to believe*.

46. The *fifth* form (**تَفَعَّلَ**) is formed from the second (**فَعَّلَ**) by prefixing the syllable **تَ**.

47. This form annexes to the significations of the second (§§. 40, 41, and rem. *b, c*) the reflexive force of the syllable **تَ**. In English it must often be rendered by the passive. E. g. **تَكَسَّرَ** *to be broken in pieces*, **تَقَطَّعَ** *to be cut in pieces*, **تَضَرَّبَ** *to be moved or agitated* (§. 40), **تَحْزَنَ** *to be afraid* (**خَوَّفَ** *to terrify*, §. 41), **تَقَلَّدَ سَيْفَهُ** *he girt on his sword* (**قَلَدَهُ سَيْفًا** *he girt a sword upon him* — another person, §. 41), **تَكَبَّرَ** *to be proud* (§. 41 rem. *b.*), **تَكَنَّى** *to adopt a title or surname* (**كُنِيََّةً**), **تَهَوَّدَ** *to become a Jew* (**يَهُودِيٌّ**), **تَمَجَّسَ** *to become a fire-worshipper* (**مَجْرِسِيٌّ**).

قَنَصَرَ to become a Christian (نَصْرَانِيٌّ), قَنَبَّأَ to give oneself out as a prophet (نَبِيٌّ; §. 41 rem. c.).

Rem. a. The subject of the fifth form is sometimes the direct object (accusative), sometimes the indirect object (dative) of the act; as قَعَّرَبَ to call oneself an Arab (أَعْرَابِيٌّ), قَبَنَّى to adopt as a son (ابْنٌ).

Rem. b. The idea of intensiveness may be traced even in cases where it seems, at first sight, to have wholly disappeared, leaving the fifth form apparently identical in meaning with the eighth. Thus تَفَرَّقَ النَّاسُ and اِفْتَرَقَ النَّاسُ are both translated *the people dispersed*, but اِفْتَرَقَ expresses the mere separation, تَفَرَّقَ the separation into a great many groups or in various directions.

Rem. c. The idea of reflexiveness is sometimes not very prominent; e. g. تَتَبَعَ to pursue hotly, viz. for one's own advantage, in order to get possession of; تَطَلَّبَ to seek earnestly, viz. for one's own use or profit; تَعَرَّفَ to try to understand, lit. to try to gain knowledge for oneself.

48. Out of the original reflexive signification arises a second, which is much more common, namely the effective. It differs from the passive in this, — that the *passive* indicates that a person is the object or experiences the effect of the action of *another*; whereas the *effective* implies that an act is done to a person or a state produced in him, whether it be caused by *another* or by *himself*. E. g. عَلِمَ to know, عَلَّمَ to teach, تَعَلَّمَ to become learned, to learn, quite different from عَلِمَ (passive of عَلَّمَ) to be taught. We can say عَلِمَ وَلَمْ يَتَعَلَّمْ, he was taught (received instruction), but did

not learn (become learned)). Again, بَانَ to be separate, distinct, clear; بَيَّنَّ to make clear, explain; قَبِيْن to appear clear or certain.*

General Rem. تَفَعَّل sometimes assumes the form اِتَّفَعَّل (§. 111), whence we see its identity with the Heb. הִתְקַדֵּשׁ or הִתְקַדְּשׁ (ה for נ, as in §. 45 gen. rem.), and the Aram. הִתְקַדֵּשׁ, اِتَّفَعَّل. See Gesenius' Heb. Gr. §. 53.

49. The *sixth* form (تَفَاعَلَ) is formed from the third (فَاعَلَ) likewise by prefixing the syllable تَ.

50. The idea of effort and attempt, which is transitive in the third form, becomes *reflexive* in the sixth; e. g. تَرَامَى to throw oneself down at full length, تَمَاتَ to pretend to be dead, تَعَامَى to pretend to be blind. Further, the possible reciprocity of the third form becomes a *necessary reciprocity*, in as much as the sixth form includes the object of the third among the subjects that exercise an influence upon one another; e. g. تَقَاتَلَا he fought with him, تَقَاتَلَا the two fought with one another; كَلَّمَا the two spoke to him, تَكَلَّمُوا they (the three) conversed together.

Rem. As the reciprocal signification requires at least two subjects, the singular of the sixth form is in this case always collective; e. g. تَسَامَعَ النَّاسُ the people heard from one another.

* In German, *er ward gelehrt* (or *unterrichtet*), *ward aber nicht gelehrt* (or *unterrichtet*), *lernte nicht*, where the same words have both the passive and the effective meaning. Using a Scoticism, we might say: *he was learned (= taught), but did not learn.*

General Rem. **تَفَاعَلَ** sometimes assumes the form **اِنْفَاعَلَ**

(§. 111), and is consequently identical with the Heb. **הִתְקַדְּמָה**. Gesenius' Heb. Gr. §. 54, 1.

51. The *seventh* form (**اِنْفَعَلَ**) is formed from the first (**فَعَلَ**) by prefixing a **ن**, before which is added a prosthetic **ا** to facilitate the pronunciation (see §. 26).

Rem. For the cases in which this **ا** becomes **آ**, and why, see §. 18, §. 19, 3 and rem. *b*; and as to the orthography **ا** instead of **آ**, §. 19 rem. *c*.

52. The seventh form has also originally a *middle* or *reflexive* signification. It must be remarked, however, 1) that the reflexive pronoun contained in it is never the indirect object (dative), to which may be added another direct object (accusative), but always the direct object itself; and 2) that it never assumes the reciprocal signification. By these two points the seventh form is distinguished from the eighth, and approaches more nearly to a passive. At the same time, the *effective* signification is often developed in it out of the reflexive. E. g. **اِنشَقَّ** to open (of a flower), lit. to split itself; **اِنكسَرَ** to break (intrans.), to be broken; **اِنقَطَعَ** to be cut off, to be ended, to end; **اِنكشَفَ** to be uncovered, to be made manifest, to appear.

53. Sometimes the seventh form implies that a person allows an act to be done in reference to him, or an effect to be produced upon him; e. g. **اِنهَزَمَ** to let oneself be put to flight, to flee; **اِنقادَ** to let oneself be led, to be docile or submissive; **اِنخدَعَ** to let oneself be deceived.

General Rem. **اِنْفَعَلَ** corresponds exactly to the Heb. **נִקְטַל** (for **נִקְטַל**, as in **נִקְטַב** for **נִקְבַּב**, **נִקְוָה** for **נִקְוָה**, **נִקְשַׁב** for **נִקְשַׁב**), save that the Hebrew, instead of prefixing a prosthetic **ע** (or rather **ה**), has followed the same principle of formation as in **אִתְּלַל**, **הִקְטַל**. The Arabic form appears in the Imperat. and Imperf.; **הִקְטַל** for **הִנְקַטַל** = **اِنْقَتَلَ**, and **يִקְטַל** for **يִנְקַטַל** = **يَنْقَتِلُ**. See Gesenius' Heb. Gr. §. 50.

54. The eighth form (**اِفْتَعَلَ**) is formed from the first (**فَعَلَ**) by inserting the syllable **تَ** between the first and second radicals. The first radical in consequence loses its vowel, and it becomes necessary to prefix the prosthetic **ا** (§. 51 rem.).

Rem. **تَ** ought properly to have been placed *before* the first radical, as in the fifth and sixth forms (see §. 57, gen. rem.). But in verbs beginning with a sibilant, it was inserted for the sake of euphony between the first and second radicals (see §§. 115, 116, 117, and compare Gesenius' Heb. Gr. §. 53, 2); and this was then done in all other cases, either for the same reason, or to introduce complete uniformity among the verbs of this form.

55. The eighth form is properly the *reflexive* or *middle voice* of the first. The reflex object is either 1) the direct object or accusative, as **فَرَّقَ** to divide, **اِفْتَرَقَ** to go asunder, to part; **عَرَضَ** to place (something) before one, **اِعْتَرَضَ** to put oneself in the way, to oppose; **ضَرَبَ** to beat, **اِضْطَرَبَ** to move oneself to and fro, to be agitated (compare the French *battre* and *se débattre*); or 2) the indirect object or dative, implying *for oneself*, *for one's own advantage*, as **فَرَسَ** to tear a prey in pieces, **اِفْتَرَسَ** do.; **لَمَسَ** to touch, **اِلْتَمَسَ** to feel about for a thing, to seek for it.

56. Out of the reflexive arises the *reciprocal* signification, which is common to this form with the sixth; as *اِقْتَتَلَ النَّاسُ* *the people fought with one another*, = *تَقَاتَلَ* *اِسْتَبَقَ*; *اِخْتَصَمَ* *to dispute with one another*, = *تَخَاصَمَ*; *اِسْتَبَقَ* *to try to outrun one another*, = *تَسَابَقَ*.

57. Occasionally the original reflexive meaning passes into the *passive*, especially in verbs which have not got the seventh form (see §. 113); as *اِيتَفَكَ* *to be overturned* (from *أَفَكَ*), *اِرْتَدَعَ* *to be driven back*, *اِنْتَصَرَ* *to be helped (by God)*, *اِمْتَلَأَ* *to be full*.

Rem. In not a few verbs the first and eighth forms agree, like the Greek active and middle voices, so closely in their signification, that they may be translated by the same word; e. g. *قَصَّ* and *اِقْتَصَى*, *to follow one's track, to relate*; *قَفَا* and *اِقْتَفَى*, *to follow*.

General Rem. *اِفْتَعَلَ* has been explained in §. 54 rem. as a variety of *اِفْعَلَّ* or *اِفْعَلَّ*, and hence it corresponds to the passive of the first form in Aramaic, viz. *אִתְּעַל* or *אִתְּעַל*, *אִתְּעַל*. See Cowper's Syr. Gr. §. 92. In Hebrew we may perhaps reckon as an example *תִּתְּעַל* *to contend or vie with*, = *אִתְּעַל*.

58. The *ninth* form (*اِفْعَلَّ*) is formed from the first (*فَعَلَ*) by doubling the third radical; the *eleventh* (*اِفْعَالَّ*), from the ninth by lengthening the fetha of the second syllable.

Rem. As the third radical, when doubled, draws the accent upon the penult, the first radical, being more rapidly pronounced, loses its vowel, and therefore requires the prosthetic *ا* (see §. 51 rem.).

59. Neither of these forms is very common, and the eleventh is the rarer of the two. They serve to express

colours and defects, these being qualities that cling very firmly to persons and things; and hence the doubling of the third radical, to indicate that the proper signification of both is the *intensive*. The eleventh indicates a *higher degree* of the quality than the ninth, and this is expressed by the lengthening of the vowel in the second syllable. E. g. *إِصْفَرَّ* to be yellow, *إِصْفَارٌ* to be bright yellow; *إِسْوَدَّ* to be black, *إِسْوَادٌ* to be jet black; *إَبْيَضَ* to be white, *إِبْيَاضٌ* to be pure white; *إِيرَاقٌ* (from *وَرَقٌ*) to become purple (of a grape); *إِعْوَجَّ* to be crooked, *إِعْوَاجٌ* to be very crooked; *إِنْجَمَّ* and *إِنْجَامٌ* to be wrymouthed or wrynecked; *إِحْوَلَّ* to squint; *إِزْوَرَّ* and *إِزْوَارٌ* to turn away or retire from.

60. The *tenth* form (*اسْتَفْعَلَ*) is formed by prefixing the letters *ست* to the first (*فَعَلَ*). The prosthetic *ا* is necessary, according to §. 26 (compare §. 51 rem.), and the fetha of the first radical is thrown back upon the *ت* of *است*.

61. The *tenth* form converts the factitive signification of the *fourth* into the *reflexive* or *middle*. E. g. *أَسْلَمَ* to give up, deliver over, *اسْتَسْلَمَ* to give oneself up; *أَوْحَشَ* to grieve or distress, *اسْتَوْحَشَ* to be grieved or sorry; *أَعَدَّ* to make ready, prepare, equip, *اسْتَعَدَّ* to get oneself ready, to be ready; *أَخْلَصَ* to yield up (something) wholly, *اسْتَخْلَصَ* to claim (something) for oneself, to take entire possession (of it); *أَحْيَا* to bring to life, to preserve alive, *اسْتَحْيَا* to preserve alive for one's own advantage.

62. The tenth form often indicates that a person thinks that a certain thing possesses, in reference to himself or for his benefit, the quality expressed by the first form. E. g. *حَلَّ* to be lawful, *اسْتَحَلَّ* he thought that it was lawful (for himself to do); *وَجَبَ* to be necessary, *اسْتَوْجَبَ* he thought it was necessary (for him).

Rem. In this case the factitive is combined with the middle sense; for as the fourth form (like the second) is frequently not strictly factitive, but estimative or declarative (§. 41 rem. b), so also the tenth. Hence *اسْتَوْجَبَ* literally means to make something necessary for oneself, to think it so or say it is so; but *أَوْجَبَ* to make it necessary for others, to think or say that it is so.

63. The tenth form likewise often expresses the taking, seeking, asking for, or demanding, what is meant by the first. E. g. *عَفَرَ* to pardon, *اسْتَفَرَ* to ask pardon; *سَقَى* to give one to drink, *اسْتَسَقَى* to ask for something to drink; *أَذِنَ* to permit, *اسْتَأْذَنَ* to ask permission; *غَاتَ* to help, *اسْتَفَاتَ* to call for help.

Rem. This signification is also a combination of the factitive and middle: to procure a drink, permission, &c., for oneself.

64. In many verbs the tenth form has apparently a neuter sense, but in such cases a more minute examination shows that it was, at least originally, reflexive. E. g. *اسْتَقَامَ* to stand upright, lit. to hold oneself upright; *اسْتَكَانَ* to be humble, lit. to make oneself humble, to conduct oneself humbly; *اسْتَحَقَّ* to be worthy of, to deserve, lit. to cause something to be due to oneself as a right or desert (*حَقٌّ*).

65. The tenth form is frequently *denominative*, in which case it unites the factitive and reflexive or middle senses. E. g. *اِسْتَوَى* to make oneself master (وَلِيٌّ) of a thing, to take possession of it; *اِسْتَوَزَرَ* to elect a person as vizir (وَزِيرٌ); *اِسْتَخْلَفَ* to appoint a person as deputy, successor, or caliph (خَلِيفَةٌ).

General Rem. The tenth form is properly the reflexive of a form *سَفَعَلَ*, which is not in use, corresponding to the Aram. *ܣܦܥܠܐ*, *ܣܦܥܐ*, and its passive *ܣܦܥܠܐ*, *ܣܦܥܐ*, which stand in exactly the same relation to one another as the Arabic first and eighth. See Cowper's Syr. Gr. §. 95. Perhaps *سَلَقَى*, to throw down flat on the back, may be regarded as a trace of the form *سَفَعَلَ*, since it is nearly identical in meaning with *اَلْقَى* (IV. of *اَلْقَى*). If so, *سَلَقَ*, which has the same signification, must be a later trilateral formation.

66. Of the remaining forms of the trilateral verb it may be sufficient to give a few examples, so as to exhibit their mode of formation. — XII. *اِحْدَرَدَبَ* to be arched or curved (*حَدَبَ* do.), *اِحْلَوَلَّكَ* to be jet black (*حَلَلَّكَ* do.), *اِحْلَوَلَّى* to be sweet (*حَلَوَ* do.), *اِغْرَوَرَى* to ride on a horse without a saddle (*غَرَى* to be naked), *اِعْصَوْصَبَ* to be gathered together (*عَصَبَ* to bind). — XIII. *اِخْرَوَطَ* to last long, to go quickly (rad. *خَرَطَ*), *اِجْلَوَدَ* do. (rad. *جَلَدَ*), *اِغْلَوَدَ* to be heavy (*عَلَدَ* to be hard), *اِعْلَوَطَ* to mount a camel, to cling or adhere to firmly (rad. *عَلَطَ*). — XIV. *اِعْلَنَكَ* to be long and thick (of the hair, rad. *عَلَكَ*),

إِغْفَنَجِمَ *to go quickly* (rad. عَفَجَ). — XV. اِعْلَنْدَى *to be stout and strong* (عَلَدَ *to be hard*).

2. The Quadriliteral Verb and its Forms.

67. Quadriliteral verbs are formed in the following ways.

a) A biliteral root, expressing a sound or movement, is repeated, to indicate the repetition of that sound or movement. E. g. بَابًا *to say baba (papa)*, غَرَّغَرَ *to gargle*, وَسَّوَسَ *to whisper*, زَلَّزَلَ *to shake*, دَمَدَمَ *to make smooth or level, to crush or destroy*.

b) A fourth letter, generally a liquid or sibilant, is prefixed or affixed to, or inserted in the middle of a trilateral verbal form. E. g. تَشَعَّلَ *to be scattered*, = زَحَلَفَ *to collect* (compare جَمَّ and جَمَعَ); زَحَلَفَ *to roll*, connected with زَحَفَ *to advance slowly*; تَزَحَّوَلَ *to retire*, = زَحَلَ; اِثْبَجَرَ *to retire or desist*, apparently from اِطْمَأَنَّ *to be quiet, at rest*.

c) They are denominatives from nouns of more than three letters, some of them foreign words. E. g. تَمَذَّهَبَ *to follow a sect* (مَذْهَبٌ); تَمَنَظَّقَ *to put on a girdle* (مِنْطَاقَةٌ); تَسَرَّوَلَ *to put on long trousers or drawers* (سَرَاوِيلُ, from the Persian شِلَوَارُ); قَلَمَدَ *to become a pupil or disciple* (قَلِيْبِدٌ, Heb. תַּלְמִיד); قَفَّلَسَفَ *to philosophize* (from فَيِّلَسُوفَ, φιλόσοφος).

d) They are combinations of the most prominent syllables or letters in certain very common formulas. E. g.

فَذَلِّكَ to cast up an account, saying فَذَلِّكَ this is it then, this is the sum; بِسْمِ اللَّهِ to say بِسْمِ اللَّهِ (in the name of God!); اَحْمَدُ لِلَّهِ to say اَحْمَدُ لِلَّهِ (praise be to God!); لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ to say لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ (there is no power and no strength save in God).

68. The derived forms of the quadriliteral verb are three in number.

I. فَعَلَّلَ

II. تَفَعَّلَ III. اِفْعَلَّلَ IV. اِفْعَلَّلَ

69. The *first* form of the quadrilaterals corresponds in formation and conjugation to the *second* form of the trilaterals, and is both transitive and intransitive in signification. E. g. شَبَّلَ to gather dates, also to be active or nimble; دَخَرَجَ to roll; شَبَّحَ to be proud.

70. The *second* form agrees in formation and signification with the *fifth* of the trilateral verb. E. g. تَسَلَّطَنَ to make oneself sultan (سُلْطَانٌ), to act as if one were sultan, to lord it over another; تَمَسَّكَنَ to become poor (مَسْكِينٌ, مَسْكِينٌ).

71. The *third* form of the quadriliteral verb corresponds to the *seventh* of the trilateral, with this difference, that the characteristic ن is not prefixed, but inserted between the second and third radicals. Its signification is intransitive. E. g. اِثْنَجَرَ to flow, اِسْلَنْقَى to lie on one's back.

72. The *fourth* form of the quadrilaterals, which answers to the *ninth* of the trilaterals, is intransitive, and expresses an extensively or intensively high degree of an intransitive act, state, or quality. E. g. إِشْمَازَ and أَفْشَعَرَ to *shudder with horror*; اِرْجَأَلَ to *rise high*; اِشْرَأَبَ to *raise the head and stretch out the neck*; اِطْمَأَنَّ to *be at rest* (from طَمَأَنَّ to *lean back*); اِضْمَأَلَ to *be very hard*.

3. The Voices.

73. All the verbal forms, both primitive and derivative, with the exception of the ninth and eleventh, have two voices, the *active* and the *passive*. The subject of the former is always an agent (person or thing), whose act may affect an object, or not; the subject of the latter is either the object of the former (personal passive), or the abstract idea of the act (impersonal passive).

74. The passive is especially used in four cases; namely 1) when God, or some higher being, is indicated as the author of the act; 2) when the author is unknown, or at least not known for certain; 3) when the speaker or writer does not wish to name him; 4) when the attention of the hearer or reader is directed more to the person affected by the act (patients, the patient), than to the doer of it (agens, the agent).

75. Verbs that express a state or condition (such as مَرَضَ to *be sick*, كَامَ to *sleep*), are active intransitive; that is to say, they signify an act which is, by its very nature, confined to the person of the subject, and cannot pass to

another individual as its object. Hence they are aptly called *neuter* verbs, since they are neither really active nor really passive, but something between the two. The Arab grammarians cannot class them otherwise than among the active verbs, and they therefore distinguish *الْأَفْعَالُ الْمُتَعَدِّيَّةُ*, *transitive verbs*, from *الْأَفْعَالُ غَيْرُ الْمُتَعَدِّيَّةِ*, *the intransitive*, or *الْأَفْعَالُ اللَّامَةُ*, *those that are confined to the subject*.

76. The idea of the passive voice must not be thought to be absolutely identical with that of the fifth, seventh, and eighth forms. These are, strictly speaking, *effective* (see §. 48), whilst the other is *purely passive*.

4. The States (Tenses) of the Verb.

77. The temporal forms of the Arabic verb are but *two* in number, the one expressing a *finished* act (the *Perfect*), the other an *unfinished* act (the *Imperfect*).

Rem. *a*. We have discarded the names *Preterite* and *Future*, by which these forms are still often designated (especially in our Hebrew and Syriac grammars), because they do not accurately correspond to the ideas inherent in them. See Gesenius' Heb. Gr. §. 47, note *.

Rem. *b*. On the forms of these tenses see §. 91 and foll. The Syntax will give more precise information as to their meaning and use.

5. The Moods.

78. The Arabic verb has *five* moods; namely, the Indicative, Subjunctive, Jussive or Conditional, Imperative, and Energetic.

79. Of these moods the first is common to the perfect and imperfect states; the second and third are restricted to the imperfect; the fourth, or imperative, is expressed by a special form; and the fifth can be derived not only from the imperfect, but also from the imperative.

Rem. On the forms of the moods see §. 91 and foll. The Syntax treats of their significations and use.

80. Instead of the Infinitive, the Arabs use *nouns expressing the action or quality* (nomina verbi). In place of participles, they have two *verbal adjectives*, the one denoting the *agent* (nomen agentis, active participle), and the other the *patient* (nomen patientis, passive participle). The abstract nouns above mentioned are commonly called *nomina actionis*.

6. The Numbers, Persons, and Genders.

81. There are three numbers, the *Singular*, *Dual*, and *Plural*; and likewise three persons, the *speaker* (first person), the individual *spoken to* (second person), and the individual *spoken of* (third person). The genders are two, namely the *masculine* and the *feminine*; but they are not distinguished from one another in some of the persons (1. pers. sing., 2. pers. dual, and 1. pers. plur.).

B. The Strong Verb (Verbum Firmum).

82. Verbs are divided into *strong* (verba firma) and *weak* (verba infirma). The verba mediae radicalis geminatae (y'y) are included in the former class.

83. Strong verbs are those of which all the radical letters are *strong*, and consequently neither undergo any change, nor are rejected in any of the inflexions, but are retained throughout.

Rem. The *weak* letters are $\hat{\text{ا}}$, و , and ي .

1. The Active Voice of the First Form in the Strong Verb. — Tab. I.*)

a. The Inflexion by Persons.

84. The numbers, persons, and genders of the verb are expressed by means of personal pronouns, annexed to the various moods and tenses.

85. The personal pronouns are either *separate*, standing by themselves, or *connected*, that is *prefixed* or *suffixed*. The separate pronouns have longer, the connected, shorter forms.

86. The *suffixed* pronouns are partly *verbal*, partly *nominal* suffixes.

87. The *verbal* suffixes express partly the *nominative*, partly the *accusative*. The former are much more closely united with the verb than the latter.

88. The connected pronouns, which express the *nominative* to the verb, are also in part *prefixes*.

Rem. On the verbal suffixes, which express the *accusative*, see §. 185; and on the *nominal* suffixes, §. 317.

89. The following tables give a general view of the *separate* personal pronouns, and of those pronominal prefixes and suffixes which express the *nominative* to the verb.

*) The *nomina verbi*, *agentis*, and *patientis*, are given along with the strictly verbal forms in all the Tables.

1. Separate Pronouns.

Singular.

	Masc.	Common.	Fem.
3. p.	هُوَ <i>he.</i>	...	هِيَ <i>she.</i>
2. p.	أَنْتَ <i>thou.</i>	...	أَنْتِ <i>thou.</i>
1. p.	...	أَنَا <i>I.</i>	...

Dual.

3. p.	...	هُمَا <i>they two.</i>	...
2. p.	...	أَنْتُمَا <i>you two.</i>	...
1. p.	...	...	...

Plural.

3. p.	هُمْ <i>they.</i>	...	هُنَّ <i>they.</i>
2. p.	أَنْتُمْ <i>you.</i>	...	أَنْتُنَّ <i>you.</i>
1. p.	...	نَحْنُ <i>we.</i>	...

Rem. a. When هُوَ and هِيَ are preceded by the conjunctions وَ and فَ, *and*, the vowel of the *s* may either be dropped or retained; as وَهُوَ or وَهُو, وَهِيَ or فَهِيَ.

Rem. b. The second syllable of أَنَا is often regarded as short by the poets (و); compare the Aethiopic form አኑ: ānā.

Rem. c. Older forms of هُمْ and أَنْتُمْ are هُم and أَنْتُم, used in poetry, and also in the *wasl* (§. 20, 4).

General Rem. For the corresponding Hebrew and Aramaic forms, see Gesenius' Heb. Gr. §. 32, and Cowper's Syr. Gr. §. 63.

2. Suffixed Pronouns, expressing the Nominative.

<i>Singular.</i>		
Masc.	Common.	Fem.
3. p. ...	...	تَ she.
2. p. تَ thou.	...	تِ (تِ، تِ) thou.
1. p. ...	أَ I.	...
<i>Dual.</i>		
3. p. اِ (اِ، اِ) they two.	...	اِ (اِ، اِ) they two.
2. p. ...	اِ (اِ، اِ) you two.	...
1. p. ...	...	...
<i>Plural.</i>		
3. p. اِ (اِ، اِ) they. ...	...	اِ they.
2. p. اِ (اِ، اِ) you. ...	...	اِ (اِ) you.
1. p. ...	اِ we.	...

Rem. The forms within brackets are those of the Imperfect and Imperative; the others those of the Perfect. — For the corresponding Hebrew and Syriac forms, see Gesenius' Heb. Gr. §. 40. 2, and Cowper's Syr. Gr. §§. 86—89.

3. Prefixed Pronouns.

<i>Singular.</i>		
Masc.	Common.	Fem.
3. p. اِ he.	...	اِ she.
2. p. ...	اِ thou.	...
1. p. ...	أَ I.	...

Dual.

	Masc.	Common.	Fem.
3. p.	ي <i>they two.</i>	...	ت <i>they two.</i>
2. p.	...	ت <i>you two.</i>	...
1. p.	...	...	...

Plural.

3. p.	...	ي <i>they.</i>	...
2. p.	...	ت <i>you.</i>	...
1. p.	...	ن <i>we.</i>	...

Rem. These forms are restricted to the Imperfect. — For the corresponding ones in Hebrew and Syriac, see Gesenius' Heb. Gr. §. 40. 2, and Cowper's Syr. Gr. §§. 87, 88.

90. Of the two fethas with which the first and third radicals of a verb are always pronounced (حَسَنَ, فَرَحَ, قَتَلَ), the former is rejected after prefixed pronouns, as يَقْتُلُ, تَقْتُلُ; the latter before suffixed pronouns beginning with a consonant, as قَتَلْنَا, قَتَلْتَ. When the suffix begins with a vowel, that vowel takes the place of the fetha, as قَتَلُوا, قَتَلْتِ.

Rem. a. When the third radical is ت, it unites in pronunciation with the ت in some of the suffixes. In such cases only one ت is written, and the union of the two is denoted by the tésdîd. Thus from ثَبَتَ, *to stand firm*, we get ثَبَّتَ, ثَبَّتِ, ثَبَّتُمْ, ثَبَّتْنَ, for ثَبَّتَتْ, ثَبَّتْتُمْ, ثَبَّتْنِ.

Rem. b. When the third radical is one of the letters ذ, د, ث, ظ, ط, ه, it unites in pronunciation with the ت of the suffixes, so as to form a double ت, but is nevertheless retained in writing.

To indicate the assimilation, the **ت** takes *tésdîd*, and the *gézma*, with which the third radical ought properly to be marked, is omitted. Thus, **عَبَدْتُ** for **عَبَدْتُ** *I have served*, **رَبَطْتُ** for **رَبَطْتُ** *thou hast bound*, **أَخَذْتُ** for **أَخَذْتُ** *you have taken*. On this assimilation, and that mentioned in rem. *a*, see, however, §. 14, 3.

✓ Rem. *c*. When the third radical is **ن**, it unites with the **ن** of the suffixes into a single **ن** with *tésdîd*; as **آمَنَ** *they* (women) *believed*, **آمَنَّا** *we believed*, for **آمَنَ** and **آمَنَّا**.

General Remarks on the Inflection of the Perfect and Imperfect Indicative in Hebrew and Aramaic as compared with Arabic. —

a) *The Perfect*. The 3. pers. sing. masc., which is destitute in Arabic and Aethiopic of any inflexional adjunct, has lost in Hebrew the vowel of the final radical; **קָטַל** instead of **قَتَلَ**. It reappears, however, when the verb is combined with accusative suffixes; as **קָטַלְנִי** *k^etālā-nī*, **קָטַלְהוּ** *k^etālā-hū*, **קָטַלְהָ** *k^etālā-khā*, which are in Arabic *katala-nī*, *katala-hu*, *katala-ka*. The corresponding Aramaic forms are even more contracted; e. g. **קָטַלְנִי**, with suffixes **קָטַלְנִי**, **קָטַלְהָ**. — The 3. pers. sing. fem. **קָטַלָּהּ** was originally **קָטַלְתָּ**, as is proved by the following considerations: 1) the Arabic and Aethiopic have both **قَتَلَتْ**, and the Aramaic **קָטַלְתָּ**; 2) with accusative suffixes it takes the form **קָטַלְתָּהּ** *k^etālāth-hū*, **קָטַלְתָּם** *k^etālātham*; 3) in verbs **לָהּ** it has the form **קָטַלְתָּהּ**, with double suffix, instead of the more ancient **קָטַלְתָּ** (contracted for **קָטַלְתָּהּ**), Arab. **جَلَتْ**, Levit. XXV. 21, XXVI. 34; 4) the form **קָטַלְתָּ** actually occurs once in the Bible, viz. **קָטַלְתָּ**, Deut. XXXII. 36. — The 2. pers. sing. masc. is identical in Heb. and Arab., **قَتَلْتَ**, **קָטַלְתָּ**; in Aram. it loses the final vowel, **קָטַלְתָּ**. The Aethiopic differs from the Arab. in having *k* as the characteristic letter of the suffix, instead of *t*, in this and the analogous forms of the sing. and plur.; *katalka*, etc. Compare

אַתְּ *thou* (in which, as well as in אָנָּה, *an* seems to be merely a demonstrative base) with תְּ *thee*. — The 2. pers. sing. fem. קְטַלְתְּ was originally קְטַלְתִּי, = Arab. قَتَلْتِ, Aeth. *katalḱi*, for, with an accusative suffix, it becomes קְטַלְתִּיָּהּ *k^otalit-hū*. This form is even sometimes found separately in the *k^othibh*, e. g. Jerem. XXXI. 21. In Chaldee it is קְטַלְתְּ, but the final י is written in Syriac, though not pronounced, מְכַלְתְּ. — In the 1. pers. sing. the Heb. has preserved a purer form than the Arabic and Aeth. The transition from the original clear *i* of קְטַלְתִּי to the dull *u* of قَتَلْتُ, Aeth. *katalḱū*, may perhaps be traced in the rare form קְטַלְתִּי (k^otal-tⁱ), e. g. Ps. CXL. 12, unless this be merely an example of *scriptio defectiva*, קְטַלְתִּי for קְטַלְתִּי. The Aram. has entirely lost the final vowel, קְטַלְתְּ, מְכַלְתְּ. — The 3. pers. plur. masc. seems to have ended originally in *āna* (as in the Imperf. and the plur. of nouns), and this termination has been preserved almost intact in the rare Heb. form קְטַלְוּ, Aram. קְטַלְוּ, מְכַלְוּ. Usually, however, the *n* has been dropped, and hence we get Heb. קְטַלּוּ, Arab. and Aeth. قَتَلُوا, and Chald. קְטַלּוּ. The Syr. goes a step farther, and drops the *u* in pronunciation, though not in writing, — מְכַלְ. — The original termination of the 3. pers. plur. fem. seems to have been *āna*, whence the less frequent Aram. forms קְטַלְנָא, מְכַלְנָא; more commonly, with rejection of the final *n*, קְטַלְנָא, מְכַלְנָא. The Aeth. form is identical with the Chald., viz. *katalā*; the Arabic, on the other hand, contracted the primitive *katalāna* into قَتَلْنَ *katalna*. In Heb. the fem. is wanting. — The Arabic and Aeth. have, as usual, preserved the 2. pers. plur. masc. in its oldest shape, viz. Arab. قَتَلْتُمْ, Aeth. *katalḱēmū*. Generally, however, the Arab. rejects the final vowel, leaving قَتَلْتُمْ = Heb. קְטַלְתֶּם (— for *ū*, as in אָנְתֶּם = אַתְּ, — אַתְּ = אַתְּ, etc.), Aram. קְטַלְתֶּם (with *ḥ* for *ḥ*, as in אַתְּ = אַתְּ). The Heb. form becomes with accusative suffixes קְטַלְתֶּםָּ = modern Arab.

قَتَلْتُمَا. — The 2. pers. plur. fem. maintains its full form in the Arab. قَتَلْتُمَا, with which the Aeth. *katalakēn*, Heb. קָטַלְתֶּם, and Aram. קָטַלְתֶּם, مَحَذَّ, are identical, the doubling of the final letter being no longer audible because of the loss of its accompanying vowel. In Amos IV. 3 there occurs the fuller form הִשְׁלַחְתֶּם (where הִשְׁלַחְתֶּם would be more correct, as also in אֶחָדָם, instead of אֶחָדָם). — In the 1. pers. plur. the Heb. differs slightly in the suffix from the rest of the dialects, but in other respects the forms are identical; viz. Heb. קָטַלְנוּ, Arab. and Aeth. قَتَلْنَا, Aram. קָטַלְנָא, مَحَذَّ. — The Dual number is peculiar to the Arabic, and has fallen into disuse in its modern dialects, as it had done long before in the other Shemitic languages. — b) *The Imperfect*. In the 3. pers. sing. masc. the Heb. יִקְטֹל and Chald. יִקְטֹל stand for יִקְטֹל, Arab. يَقْتُلُ. The *a* still appears in Heb. in verbs עָוָה and עָוָה, as יָסַח for יָסַח, יָסַח, יָסַח for יָסַח. Many, however, even of the ancient Arabs pronounced the prefix with *kēsr* instead of *fēth*, and in modern Arabic the word is sounded nearly as *iktul* or *iktol*. The Syriac has a preformative *n*, تَمَحَذَّ, the origin of which it is very difficult to account for. The final vowel of the Arabic has been lost in the other dialects, just as in the Perf., but traces of it reappear in connection with accusative suffixes; e. g. in Heb. יִקְטֹלְנִי *yiktōl'-nī*, יִקְטֹלְךָ *yiktōl'-khā*. — In the 2. pers. sing. fem. the Arabic has تَقْتُلِينَ, to which exactly corresponds the Heb. and Aram. תִּקְטְלִי. The Heb., however, more commonly uses the shorter תִּקְטְלִי. It is not unlikely that this last was the original form, and that those with final *n* arose from an inaccurate assimilation to the plural. — The 3. pers. plur. masc. was originally, as in Arabic, يَقْتُلُونَ, to which correspond the Heb. and Chald. יִקְטֹלוּ (Syr. تَمَحَذَّ), and the shorter Heb. form יִקְטֹלוּ. — Of the 3. pers. plur. fem. the most ancient form appears to have been *yaktulāna*, which is preserved in the Chald. יִקְטֹלְנָא (Syr. تَمَحَذَّ). The Arabic and Heb. shortened

it, just as in the Perf., into יִקְמְלֶנָּה, יִקְמְלִין (Gen. XXX. 38, 1. Sam. VI. 12, Dan. VIII. 22).*) — The other persons do not seem to require any additional remarks, so that we may bring this note to a close by noticing that in the Hebrew *pausal* forms, and occasionally in others, both in the Perf. and Imperf., we find full vowels, exactly corresponding to those of the Arabic, in place of the common *Sh'va*. Examples are: *Perf.* 3. pers. sing. fem. קָמְלָה, חָסְיָה, דָּבְקָה; 3. pers. plur. masc. קָמְלוּ, נָבְרוּ, לָקְחוּ; *Imperf.* 3. pers. sing. fem. קֹמְלִי; 2. pers. sing. fem. חֹסְמִי; 3. pers. plur. masc. יִקְמְלוּ, יִחְזִיזוּ, יִשְׁפְּטוּ, יִשְׁחָצוּ. — As the modern Arabic forms much resemble those of the Hebrew, especially in the Imperf., we give them here for the purpose of comparison.

Perfect.		
<i>Singular.</i>		
Masc.	Common.	Fem.
3. pers. كَتَبَ	...	كَتَبَتْ
2. pers. كَتَبْتَ	...	كَتَبْتِی
1. pers. ...	كَتَبْتُ	...
<i>Plural.</i>		
3. pers. ...	كَتَبُوا	...
2. pers. ...	كَتَبْتُمْ	...
1. pers. ...	كَتَبْنَا	...

*) The use of יִקְמְלֶנָּה, which is properly the 2. pers. plur. fem., for יִקְמְלִנָּה, is merely an inaccuracy which has gradually crept into the usage of the language.

Imperfect
Singular.

Masc.	Common.	Fem.
3. pers. يَكْتُبُ (<i>iktub</i>)	...	تَكْتُبُ (<i>iktub</i>)
2. pers. تَكْتُبُ		تَكْتُبِي
1. pers. ...	أَكْتُبُ	...

Plural.

3. pers. ...	يَكْتُبُوا (<i>iktubū</i>)	...
2. pers. ...	تَكْتُبُوا	...
1. pers. ...	نَكْتُبُ	...

6. Forms of the Tenses and Moods.

91. When the second radical of the Perfect has *fètha*, it may take either *damma* or *kèsra* in the Imperfect; as كَتَبَ to write, يَكْتُبُ; جَلَسَ to sit down, يَجْلِسُ. Many verbs admit of both forms; as عَطَسَ to sneeze, يَعْطُسُ and يَعْطُسُ.

Rem. Verbs, of which the second or third radical is a guttural letter, are an exception to the rule, for they commonly retain in the Imperfect the *fètha* of the Perfect; as فَعَلَ to do, يَفْعَلُ; قَطَعَ to cut, يَقْطَعُ; بَرَأَ to create, يَبْرَأُ; سَأَلَ to ask, يَسْأَلُ; لَحَظَ to look at, يَلْحَظُ; طَرَحَ to throw, يَطْرَحُ. Not a few, however, conform to the rule; as شَعَرَ to notice, observe, know, يَشْعُرُ; رَعِمَ to say, يَرْعِمُ; طَلَعَ to ascend, يَطْلُعُ; بَلَغَ to attain to, reach, يَبْلُغُ; رَجَعَ to return, يَرْجِعُ; نَزَعَ to draw or pull away, يَنْزِعُ.

This is particularly the case when the second radical is **خ** or **غ**. Some verbs have two forms; as **نَكَمَ** to marry, **يَنْكُمُ**; **نَطَمَ** to butt, **يَنْطُمُ**; **فَرَّغَ** to be at leisure, to have done with, **يَفْرُغُ**; and even three, as **نَحَتَ** to cut or hew, **يَنْحِتُ**.

92. When the second radical of the Perf. has *kèsra*, the Imperf. takes *ſeṭha*; as **عَلِمَ** to know, **يَعْلَمُ**; **حَزِنَ** to be sorrowful, **يَحْزَنُ**; **مَرَضَ** to be sick, **يَمْرُضُ**.

Rem. Very few verbs retain in the Imperf. the *kèsra* of the Perf., as **حَسِبَ** to think, **يَحْسِبُ**. See §. 142 rem.

93. When the second radical of the Perf. has *damma*, that vowel is retained in the Imperf.; as **حَسَنَ** to be beautiful, **يَحْسُنُ**.

General Rem. With the above forms compare the Heb. **יָדַחַב**, **יָדַבֵּר**, **יָשַׁלַח**. In Hebrew, however, verbs in *o* take *a* in the Imperf., as **יָדַבֵּר**, **יָשַׁלַח**.

94. The difference between the Perf. and Imperf. in regard to their inflexion is, that the marks of the numbers, genders, and persons, are only *suffixed* to the Perf.; whereas they are both *suffixed* and *prefixed* to the Imperf., more generally the latter.

Rem. *a*. In the Perf. the *act* is placed conspicuously in the foreground, because completed; in the Imperf. the *agent*, because still occupied in the act. If we look upon the root **قَتَلَ** as primarily conveying the abstract idea of „killing“, we may regard **قَتَلْتُ** as meaning „killing-of-me“ (i. e. done by me), „my killing“, = „I have killed“; and **أَقْتُلُ** as meaning „I-killing“, = „I am killing“.

Rem. *b*. In the Imperf. the pronominal *prefixes* mark the state or tense, and to some extent the gender; whilst the *suffixes* serve

solely to indicate the gender. Thus, the 2. pers. sing. masc. **تَكْتُبُ** is sufficiently distinguished from the 3. pers. sing. masc. **يَكْتُبُ** by the form of the temporal prefix; but to distinguish the 2. pers. sing. masc. from its fem., a suffix is necessary, and accordingly we get masc. **تَكْتُبُ**, fem. **تَكْتُبِينَ**.

95. The *Indicative* of the Imperf. is distinguished by the third radical having *damma*, the *Subjunctive* by its having *fêtha*; as Indic. **يَكْتُبُ**, Subj. **يَكْتُبْ**. The *Jussive* is denoted by the *absence* of any vowel with the third radical, as **يَكْتُبْ**; whence it is sometimes called the apocopated Imperfect.

✓ Rem. a. The *damma* and *fêtha* of the Indic. and Subjunct. Imperf. in the verb, correspond to the *damma* and *fêtha* of the Nom. and Accus. in the noun (see §. 308); for the Imperf. is closely akin to the noun, and its government in the Subjunct. falls under the same category with the government of the noun in the Accus. Hence the technical name of the Imperf., **أَلْفَصَارِعُ**, because it *resembles* the noun.

Rem. b. The peculiar meaning of the Jussive has brought along with it the rejection of the final vowel, which seems originally to have been *i*. At least the poets make occasional use of the form **يَقْتُلِ** in rhyme.

Rem. c. In Hebrew, as in modern Arabic, the shorter forms of the Jussive have almost entirely supplanted the longer ones of the Indicative and Subjunctive (see §. 90, gen. rem.). It is only in a few cases that the Jussive can be distinguished from the Indic., as for example in the Hif'il (יִקְטֹל, יִקְטֹלֵהוּ), and in verbs עָוָה (יִקְוֶה, יִקְוֶהוּ) or לָהָה (יִגְלוּ, יִגְלוּהוּ; יִגְלוּהוּ, יִגְלוּהוּ; etc.). See Gesenius' Hebr. Gram. §. 48, 4.

96. The forms of the Indicat., which end in نِ and نَ , reject these syllables in the Subjunct. and Jussive, because the genders, numbers, and persons are distinctly indicated even after their omission. The 2. and 3. pers. plur. fem. are exceptions, for in them نَ is retained, because it is absolutely necessary in order to mark the gender. Compare يَكْتُبُونَ , يَكْتُبُوا , with كَتَبُوا ; يَكْتُبَانِ , يَكْتُبَا , with كَتَبَا ; and تَكْتُبِينَ , تَكْتُبِي , with كَتَبْتِ .

97. The *Energetic* is formed by adding the termination نَ or نِ to the Jussive. If the Jussive ends in \bar{i} or \bar{u} , the fêthā of نَ or نِ is elided, and the long vowel of the verbal form shortened, because it is in a shut syllable. So يَكْتُبْنِ , يَكْتُبْنِ , from تَكْتُبِي ; يَكْتُبْنِ , يَكْتُبْنِ , from يَكْتُبُوا ; etc. In the dual, the first fêthā of نَ is absorbed by the اَ of the termination, and the second weakened into a kèsra through the influence of the same long vowel. Hence يَكْتُبَانِ , تَكْتُبَانِ , from يَكْتُبَا , تَكْتُبَا . In the 2. and 3. pers. plur. fem. the fêthā of the verb unites with the initial fêthā of نَ into a long \bar{a} , and in consequence the second fêthā of نَ becomes kèsra. Hence يَكْتُبْنَآ (د) from يَكْتُبْنَ (3).

Rem. a. The syllable نَ of the second Energetic is appended only to those persons which have, in the first Energetic, a short vowel before نِ ; and not to the dual, because its forms would then coincide with those of the singular, nor to the fem. plur., apparently because the sound of the syllable نَ (يَكْتُبْنَ) was disagreeable to the ear.

Rem. b. The syllable نَ is often written اَ , and pronounced in pause اَ . This at once explains the form of the Hebrew Energetic

or Cohortative, — אֶשְׂמְחָהּ *I will be glad*, נִפְתְּקָהּ *let us break in pieces*, — in which the ה is a mere vowel-sign. See Gesenius' Heb. Gr. §. 48.

98. The *Imperative* may be described as formed from the Jussive by rejecting the prefix of the 2. pers. sing. Hence it has always the same characteristic vowel as the Jussive; but, since it begins with two consonants, it takes, according to §. 26, a short prosthetic vowel. When the second radical is pronounced with *fêtha* or *kêsa*, this vowel is *kêsa*; when with *damma*, it is *damma*. E. g. اُكْتُبْ, اِضْرِبْ, اِفْعَلْ.

Rem. a. Regarding the elision of the prosthetic vowel (i), see §. 19, 2; and on the orthography | and |, in cases where that elision does not take place, §. 19 rem. a.

Rem. b. Fêtha cannot be employed as a prosthetic vowel, on account of its weight.

Rem. c. As an Imperative the Arabs sometimes use the indeclinable form قَتَالَ; as نَزَالَ *alight!* سَمَاعَ *listen!* تَرَاكَ *let alone!* This corresponds to the Hebrew *Infinitive absolute* קָטַל (ō for ā, and the final short vowel dropped), which is also used in the same way; as זָכַרְךָ *remember!* See Gesenius' Heb. Gr. §. 128, 4 γ.

99. The same remarks apply to the energetic forms of the Imperative as to those of the Imperf. (§. 97).

2. The Passive Voice of the First Form in the Strong Verb. Tab. II.

100. The Perf. and Imperf. Passive are distinguished from the corresponding tenses of the Active by a change of vowels. In the Perf. Pass. the *first* radical has *damma*,

and the *second* radical *késra*. In the Imperf. Pass. the *prefixes* take *damma*, and the *second* radical *fêtha*.

Rem. The vocalisation of the Passive remains always the same, whatever be the vowel of the second radical in the Perf. and Imperf. Active.

101. There is no special form to express the Imperative Passive, the Jussive being used instead.

3. The Derived Forms of the Strong Verb. Tab. III.

102. The second radical of the Perf. Act. is pronounced with *fêtha* in *all* the derived forms. } ✓

103. The second radical of the Imperf. Act. is pronounced with *fêtha* in the *fifth* and *sixth* forms, with *késra* in the rest. } ✓

Rem. The Imperfects of the ninth and eleventh forms, *يَقْتُلُ* and *يَقْتَالُ*, are contractions for *يَقْتَلِلُ* and *يَقْتَالِلُ*. This may be seen from the Jussives *يَقْتَلِلْ* and *يَقْتَالِلْ*, and the Imperatives *اِقْتَلِلْ* and *اِقْتَالِلْ*. See §§. 106 and 120.

104. In the *second*, *third*, and *fourth* forms, the *prefixes* of the Imperf. Act. are pronounced with *damma*, in the rest with *fêtha*. } ✓

105. The characteristic *êlif* of the fourth form disappears when another letter is prefixed; as *يُقْتَلِ*, not *يُاقْتَلِ*, from *أَقْتَلِ*. } ✓

Rem. So in Hebrew *יִקְטֹל* from *הִקְטִיל* (with rare exceptions in verbs *פָּו*, such as *יְהוֹשִׁיעַ*), and in Aramaic *יִקְטֹל*, *נִמְכַּר*, from *אִמְכַּר*, *אִקְטֹל*. In biblical Chaldee, however, the form *יִהֲקִיל* is common.

106. The ninth and eleventh forms were originally **اِنْعَلَل** and **اِنْعَالَل**. But, by a rule of the language (see §. 120), if the last radical in such words has a vowel, the preceding radical loses its vowel, and the two are combined into one letter with *tésdîd*. E. g. **اِصْفَرَّ** for **اِصْفَرَّر**, **يَصْفَرُّ** for **يَصْفَرِّر**. If the last radical has no vowel, the word remains uncontracted; as **اِصْفَرَزَتْ**, **يَصْفَرِزُ**, **اِصْفَرِزُ** (see §. 120).

107. The formation of the Perf. and Imperf. Passive in the derived forms is exactly analogous to that in the ground-form.

Rem. a. The Imperfects Pass. of the first and fourth forms are identical.

Rem. b. The Imperfects Pass. of the fifth and sixth forms are distinguished from their Imperfects Act. only by the vowel of the prefixes, which is *damma* instead of *fêtha*.

108. Since the idea of the Perf. Pass. is expressed by pronouncing the first radical with *damma*, and the idea of the third form by lengthening the vowel of the first radical, there results in the Passive of the third form (in which both ideas are united) the form **قُوتِلَ**; and hence in the Pass. of the sixth, **تُقُوتِلَ**.

109. In the Perf. Pass. of the fifth and sixth forms, not only is the *fêtha* of the first radical changed into *damma*, but also the *fêtha* of the characteristic **ت** (which expresses the reflexive idea of these forms). E. g. **تُقُوتِلَ**, **تُقُوتِلَ**. In like manner, in the Perf. Pass. of the seventh, eighth, and tenth forms, not only is the first radical, or the characteristic

ت, pronounced with damma, but also the prosthetic êlif. E. g. اُسْتُفْعِلَ, اُقْتَتِلَ, اُنْفُتِلَ. Compare § 98 and rem. a.

110. The ninth and eleventh forms, being neutral in their signification, have of course no passive.

111. When the verbal root begins with ت, ث, ج, ح, ذ, د, س, ز, ن, ش, ص, ط, or ظ, the characteristic ت of the fifth and sixth forms occasionally (in the Kōr'an frequently) loses its vowel, and unites with the first radical to form a double letter. The forms thus originated take a prosthetic êlif, when they happen to commence with two consonants (compare §. 54). E. g. اِسْقَاطَ, اِزْيَنَ, اِدْتَرَّ, اِتَّاعَ, for يَطْهَرُ, يَصْدُقُ, يَزْكِي, يَذْكُرُ; تَسَاقَطَ, تَزَيَّنَ, تَدْتَرَّ, تَتَّاعَ, for يَتَطَهَّرُ, يَتَصَدَّقُ, يَتَزَكَّى, يَتَذَكَّرُ. The language in its later stages admits this in all verbs of the fifth and sixth forms, merely rejecting the vowel of the preformative ت; as اِتَّنَفَّسَ for تَنَفَّسَ, *to take breath*.

Rem. See §. 48 rem., and compare such Hebrew forms as הִדְבִּיר, אָרַמָּם, הִנְבִּיאַ, הִכְוִינַן, to which add the rarer cases הִפְחִיחַ, הִחְזִיקַ, (in pause for אִחְזַקְיָם). See Gesenius' Heb. Gr. §. 53, 2 b.

112. The ت of the fifth and sixth forms is sometimes omitted in those persons of the Imperf. Act. to which ت is prefixed (2. pers. sing. du. and plur. masc. and fem., 3 pers. sing. and du. fem.); e. g. تَتَكَسَّرُ, تَتَبَاعَدُ, تَحْتَمِلُ, تَكْسَرُ, for تَتَكَسَّرُ, تَتَبَاعَدُ, تَحْتَمِلُ. These shortened forms are sufficiently distinguished by the fethas of the prefixed ت and of the second radical from the same persons in the active voice of the second and third forms (تُكْسَرُ, تُبَاعَدُ); and by the

fetha of the prefixed ت from the same persons in the passive of the second and third forms (تُبَاعَدُ, تُكْسَرُ).

113. Verbs of which the first radical is أ, و, ي, ر, ج, or ن, have no seventh form, but use the fifth or eighth, or the passive of the first, instead. In the (so far as we know) solitary example of the seventh form from a verb beginning with ن, — namely انْمَسَّ, *to lie concealed*, — the characteristic ن is united by tésdid to the first radical.

114. If the first radical is م, the characteristic ن of the seventh form often unites with it into م; as انْحَقَّ or اِنْحَقَّ from حَقَّ; اِنْحَى or اِنْحَى from حَا; اِنْمَعَطَ or اِنْمَعَطَ from مَعَطَ; اِنْمَلَصَ or اِنْمَلَصَ from مَلَصَ.

Rem. These forms are sometimes assigned to the eighth form;

اِنْمَتَحَى for اِنْمَتَحَى, etc.

115. If the first radical be ت or ث, the characteristic ت of the eighth form unites with the initial ت into ت, with the initial ث into ث or ث. E. g. اِتَّبَعَ, for اِتَّبَعَ, from اِتَّبَعَ; اِتَّارَ, for اِتَّارَ, from اِتَّارَ; اِتَّبَتَ or اِتَّبَتَ, for اِتَّبَتَ, from اِتَّبَتَ; اِتَّارَ, from اِتَّارَ.

116. If the first radical be د, ذ, or ز, the characteristic ت of the eighth form is changed into د, which unites with an initial د into د, and usually with an initial ذ into ذ or ذ. E. g. اِذْدَادَ, for اِذْدَادَ, from اِذْدَادَ; اِذْدَرَكَ, for اِذْدَرَكَ, from اِذْدَرَكَ; اِذْدَخَرَ, or اِذْدَخَرَ, for اِذْدَخَرَ, from اِذْدَخَرَ; اِذْدَكَرَ, or اِذْدَكَرَ, for اِذْدَكَرَ, from اِذْدَكَرَ.

Rem. The same thing takes place, though rarely, with an initial ج ;

e. g. اِجْدَمَعَ, اِجْدَزَّ, اِجْدَرَّ, instead of the common اِجْتَرَّ, جَمَعَ, جَزَّ, جَرَّ, from اِجْتَمَعَ, اِجْتَزَّ, اِجْتَرَّ.

117. If the first radical be ط, ف, or ط, the characteristic ت is changed into ط, which unites with initial ط into طط, with initial ط into طط or طط, and occasionally with initial ف into فط. E. g. اِطْبَعَ from صَبَعَ; اِطْبَحَ from اِطْبَحَ; اِطْبَرَبَ from ظَلَمَ; اِطْطَلَمَ, or اِطْلَمَ, from اِطْلَمَ; طَبَحَ from اِطْبَحَ; اِطْرَبَ from اِطْرَبَ.

4. The Quadriliteral Verb. Tab. IV.

118. The four forms of the quadriliteral verb follow throughout their inflexion the second, fifth, seventh and ninth forms of the triliteral (see §§. 69—72).

Rem. The ت, which is prefixed to certain persons in the Imperf. Act., is omitted in the second form of the quadriliteral verb, just as in the fifth form of the triliteral (see §. 112).

5. Verbs of which the Second and Third Radicals are Identical. Tab. V.

119. These verbs are usually called *verba mediae* or *secundae radicalis geminatae* (y'y). The Arab grammarians name them اَلْفِعْلُ اَلْأَصَمُّ, the *solid verb*, or اَلْفِعْلُ اَلْبَضَاعَفُ, the *doubled verb*.

120. They differ from other strong verbs in two points.

1) When both the first and third radicals have vowels, the second radical rejects its vowel, and unites with the

third, so as to form a double letter, which is marked with *têsḍḍ*. E. g. *قَرَّ* to *flee*, for *قَرَّرَ*; *مَسَّ* to *touch*, for *مَسَّسَ*.

2) If the third radical has a vowel, but the first is without one, the second radical throws back its vowel upon the first, and then combines with the third, so as to form a double letter. E. g. *يَمْدُ* for *يَمْدُرُ*, *يَمْدُ* for *يَمْدُلُ*. But if the third radical has no vowel, the second retains its vowel, and no contraction takes place; as *يَمْدُ*, *يَمْدُ*, *يَمْدُ*.

Rem. a. Forms like *قَرَّرَتْ*, *مَدَدَتْ*, *ظَلَلَتْ*, are, however, sometimes contracted in different ways. — 1) The second radical is dropped, along with its vowel, or else its vowel is transferred to the first radical; as *ظَلَّتْ* or *ظَلَّتْ* for *ظَلَلَتْ*, *مَسَّتْ* for *مَسَّسَتْ* (compare the Aramaic form *ܡܫܬ* for *ܡܫܫܬ*). — 2) The third radical is united with the second, and a vowel-sound inserted before the nominal suffix. This may be either a) the diphthong *ـَـيَ*, as *مَدَّيْتُ* for *مَدَدْتُ*, a form which is not uncommon in the fifth conjugation, as *تَقَصَّيْتُ*, *تَقَصَّيْتُ*, *تَقَصَّيْتُ* for *تَقَصَّرْتُ*, *تَقَصَّيْتُ*, *تَقَصَّيْتُ* (compare in the Hebrew Imperf. *תִּקְצֹרְךָ* for *תִּקְצֹרְךָ*); or b) the long vowel *ـَـ*, as *مَدَّاتُ* for *مَدَدْتُ* (compare in Hebrew *יָבֹהֶה*, where *ō = ā*). The form described under 2 a) is the usual one in modern Arabic.

Rem. b. According to rule 1), the Hebrew contracts *קָבַב* into *קָב*, *קָבַב* into *קָב*; according to rule 2), *קָבַב* into *קָבַב*, *קָבַב* (orig. *yashbubū*) into *קָבַב*, *קָבַב* into *קָבַב*, *קָבַב* into *קָבַב*, etc. See Gesenius' Heb. Gr. §. 66.

121. In the Jussive, however, the second radical not unfrequently throws back its vowel upon the first, and combines with the third, in which case the doubled letter necessarily takes a supplemental vowel (§. 27). In verbs that have *a* or *i* in the Imperf., this vowel may be either *fetha* or *késra*; in those that have *u*, it may be any one of the three vowels. E. g. يَعْصُ or يَعِصُ for يَعْصُصُ; يَفِرُّ or يَفْرِ for يَفِرُّرُ; يَمْدُ, يَمِدُّ, or يَمْدُ, for يَمْدُدُّ.

122. Those persons of the Imperative in which the third radical has a vowel (sing. fem., dual, and plur. masc.), frequently do not follow the rule given in §. 120, 2, but keep the second radical apart from the third; as اِفْرِى, اِفْرِوَا, اِفْرِوَا. In case of the usual contraction taking place, the prosthetic *êlif* is obviously no longer necessary, and therefore the Arabs say فِرَا, فِرُوا, فِرَى — not اِفْرِى, اِفْرَا, اِفْرُوا, — instead of اِفْرِى, etc. The masc. sing. undergoes exactly the same contraction as the Jussive (§. 121), rejecting at the same time the prosthetic *l*; e. g. عَصُ for اَعْصُصُ, فِرُ for اِفْرِرُ, اَمْدُ for اَمْدُدُّ.

123. The same rules that apply to the Active of the first form, apply also to its Passive, and to the third, fourth, sixth, seventh, eighth, and tenth forms. But in the second, fifth, ninth, and eleventh, the second or third radical cannot be united with the other, because it is already doubled. Consequently اِفْرَارُ, اِفْرَرُ, تَفَرَّرُ, تَفَرَّرُ, undergo no contraction.

124. In the third, sixth, and eleventh forms, a long vowel, namely *ā*, precedes the double consonant, which is allowed in the case of *fetha* alone (§. 25 rem.). However, the uncontracted forms, such as *مَادَدَ*, *شَاخَمَ*, *يُسَايِبُ*, *مُصَافَقَةٌ*, not unfrequently occur. Forms like *تُفَوِّرَ*, *فُورِرَ*, and *اِفْرِيرَارُ*, are never contracted.

125. The Jussive of the derived forms may undergo exactly the same contraction as the Jussive of the ground-form, by throwing back the vowel of the second radical upon the first, combining the second radical with the third, and giving the double letter an auxiliary vowel. E. g. *أَدِلُّهُ* for *أَدِلُّهُ*, *أَقِلُّهُ* for *أَقِلُّهُ*, the 1. pers. sing. Juss. of the fourth form of *دَلَّ* and *قَلَّ*.

C. The Weak Verb.

126. Weak Verbs (*verba infirma*) are those in which one of the radicals is subject, on account of its weakness, to transformation or rejection; and which consequently differ more or less, in some parts of their inflexion, from strong verbs.

127. The weak letters are *أ*, *و*, and *ي*.

128. There are two sorts of weak verbs.

1) Those that have among their radicals a moveable *élif* or *hémza*, the weakest of the gutturals. These are called *verba hémzata*.

2) Those that have among their radicals one of the weak consonants *و* and *ي*, which approach very nearly

in their nature to the vowel-sounds *u* and *i*. These are more particularly called *weak verbs* (*verba infirma*).

129. In a root there may be two, or even three weak letters; as رَأَى, رَقَى, أَرَى. Verbs that have two weak radicals are said to be *doubly weak*; those that have three, to be *trebly weak*. These may be reckoned as forming a third class of weak verbs.

1. Verbs that have a Hèmza among their Radicals (Verba Hèmzata). Tab. VI. VII. VIII.

130. These are divided into three classes, according as the hèmza is the first, second, or third radical (*verba primae, mediae, ultimae radicalis hèmzatae*). The following sections point out wherein they differ from the strong verbs.

131. If the êlif with hèmza and g'èzma, at the end of a syllable (إ), be preceded by one of the heterogeneous vowels ḍamma and kèsra, it is converted, after the ḍamma, into و with hèmza (و), after the kèsra, into ي with hèmza (ي). Hence بُرَأْتُ for بُرَأْتُ, 1. pers. sing. Perf. Pass. of يَبْرَأُ; يَبْأَرُ for يَبْأَرُ, 3. pers. sing. masc. Imperf. Pass. I. or IV. of أَشْرَبَ; دَنْوْتُ and شَيْبْتُ for دَنْوْتُ and شَيْبْتُ, 2. pers. sing. masc. Perf. Act. of دَنَوَّ and شَيَّ, for دَنَا and شَيَّا (see §. 133).

132. The و and ي represent in these cases the sound to which the hèmza inclines through the influence of the preceding vowel. The hèmza is retained, not only to show their origin from إ, but also to remind us that the syllables

وْ and ىْ are not to be confounded in pronunciation with و, ū, and ى, ī. The ḍamma and kèsra remain *short*, whilst وْ and ىْ are pronounced like ا itself; that is to say, at the commencement of a syllable, with the spiritus lenis between the preceding syllable and the vowel that accompanies the hémza (as دَنْوْ, *danu-'a*, not *danu-wa*); at the end of a syllable, with a slight emphasis and resting of the voice upon the soft breathing (as شَنِتْ, *'sani'-ta*, not *'sani-la*).

Rem. a. In modern Arabic, hémza in the middle and at the end of words has so completely disappeared, that وْ and ىْ, when preceded and followed by vowels, become و and ى; except when the former has ḍamma (وْ) and the latter kèsra (ىْ), as explained in §§. 133—4. The modern Arab also pronounces وْ and ىْ like the long vowels و, ū and ى, ī. Even in the ancient language, especially among the poets, we find traces of a softer pronunciation, or total rejection, of the hémza; and hence the custom, at the present day, of resolving the verba tert. rad. hemzatae into verba *tertiar yā*, as قَرَى for قَرَأَ, *to read*, قَرَيْتُ for قَرَأْتُ, يَقْرِى for يَقْرَأُ. This change has already begun in Hebrew (see especially Gesenius' Gr. §. 74, rem. 21, a and c), and is universal in Aramaic.

Rem. b. The hémza gèzmatum over و and ى falls away after an élif hémzatum, because of the impossibility of pronouncing it. Hence اِيْثَر, not اِثْر, Imperat. of اَثَرَ; اُوْمَلْ, not اُوْمَلْ, Imperat. of اَمَلَ; اُوْثِرْ, not اُوْثِرْ, 1. pers. sing. Imperf. Act. of اَثَرَ, IV. of اَثَرَ; اِيْمَانْ, not اِثْمَانْ, Infinitive of اَمَنَ, IV. of اَمِنَ.

Rem. c. ا is always retained after fèṭha in the ancient dialect

as **يَأْتِرُ**. In modern Arabic, on the contrary, it passes into the *ëlif* of prolongation; as **يَأْتِرُ**, **يَأْتِلُ**, for **يَأْمُرُ**. Compare in Aram. **יֵאמֵר**, **יֵאֲמַר**, **יֵאֲמַר**; and in Heb. **יֵאמֵר**, **יֵאֲמַר**, **יֵאֲמַר**, corrupted from **יֵאמֵר** (Gesenius' Heb. Gr. §. 67, 1).

133. In the same way, **أ** passes into **و** or **ي**, when it is pronounced with *damma* or *kèsra*, and preceded by *fètha*; or pronounced with *fètha*, and preceded by *damma* or *kèsra*. E. g. **بَوَسَ**, for **بَأَسَ**, *to be brave*; **يُلَاحِظُ**, for **يُلَاحِظُ** or **يُلَاحِظُ**, *it agrees with*, Imperf. III. of **لَاحَظَ**; **الْتَمَمَ**, for **الْتَمَمَ**, *agree with, be reconciled to*, Imperat. VIII. of **لَاحَظَ**; **دَنَوَ**, for **دَنَوَ**, *to be mean, worthless*; **يُؤَثِّرُ**, for **يُؤَثِّرُ**, *an impression is made*, Imperf. Pass. II. of **أَثَرَ**; **الْتَمَمَ**, for **الْتَمَمَ**, Infin. VIII. of **لَاحَظَ**.

Rem. At the end of a word, **أ**, pronounced with *damma* and preceded by *fètha*, is usually left unchanged; as **يَقْرَأُ** from **قَرَأَ**, **يَهْنَأُ** from **هَنَى**, Imperf. Pass. II. of **بَرَى**, instead of **يَقْرُو**, **يَهْنُو**. But the latter form is commonly used before the accusative suffixes, as **يَقْرُوهُ**.

134. Finally, **أ** becomes **و** or **ي** in a syllable which begins with an *ëlif hèmzatum* pronounced with *damma* or *kèsra* (**أ** or **إ**), and is preceded by a syllable ending in a consonant. E. g. **يَبْأَسُ**, for **يَبْأَسُ**, Imperf. of **بَوَسَ**; **مَسْأُولٌ**, for **مَسْأُولٌ**, Pass. Particip. of **سَأَلَ**; **يُلْهِمُ**, for **يُلْهِمُ**, *he acted stingily and meanly*, Imperf. IV. of **لَوَمَ**; **اسْتَلْهِمَ**, *put on armour*, Imperat. X. of **لَاحَظَ**.

Rem. أ at the beginning of a word remains unchanged, except in the cases stated in §. 135. E. g. إِيمَانٌ , إِنَارٌ , أَثَرٌ .

135. At the beginning of a word, if an êlif production follows the radical أ , the two êlifs are combined into one, which is written either with mèdda alone, or with mèdda accompanied by a hèmza to the right of the êlif , or with hèmza and a perpendicular fètha (see §. 6 rem. a); as أَمَرَ , أَمْرٌ , or أَمَرٌ , for أَأْمَرَ , to consult, III. of أَمَرَ to order. The same thing takes place when a radical أ with gèzma (I) is preceded by an êlif hèmzatum with fètha (compare §. 132 rem. b); as أَثَرَ , أَثَرٌ , or أَثَرٌ , for أَأَثَرَ , to prefer, IV. of أَثَرَ to surpass or excel. In old Mss. we often find أَأَمَرَ , أَأَثَرَ .

136. In the more modern stage of the language, êlif hèmzatum with fètha passes into و , when preceded by fètha and followed by an êlif of prolongation; as تَوَاصَرُوا , for تَأَاصَرُوا or تَاصَرُوا , they deliberated together, 3. pers. plur. Perf. Act. VI. of أَمَرَ ; تَوَآخَرُوا , for تَأَآخَرُوا , or تَآخَرُوا , they have become intimate friends, from أَخَا (for أَخَو).

Rem. The same change sometimes takes place even in the third form; as وَالَّفَ to be intimate with, وَاخَى do., وَاوَى to be opposite or parallel to, وَأَسَى to console, for أَالَفَ , etc.

137. The verbs أَخَذَ to take, أَمَرَ to order, and أَكَلَ to eat, reject the first radical in the Imperat., making خُذْ , مُرْ , and كُلْ .

138. When the conjunction وَ or فَ , and, precedes the Imperative of verba primae rad. hèmzatae, the prosthetic

êlif (which in other cases would take wasla) is elided, and only the radical êlif (with gèzma) is retained. E. g. *وَأَسِرْ* and *bind*, *فَأَذِنَ* and *permit*, *فَأَتِ* and *come*, *فَأَمَلَ* and *hope*, for *وَأَسِرْ*, *فَأَذِنَ*, etc., from *أَسَرَ*, *أَذِنَ*, *آتَى*, *أَمَلَ*. Also *وَأَمُرْ*, with restoration of the radical *أ*, as well as *وَمُرْ*, but always *فَعُذْ*, *وَكُذْ* (see §. 137).

139. The first radical of *أَخَذَ* is assimilated in the eighth form to the characteristic *ت* of that form; *اِتَّخَذَ*, for *اِيتَّخَذَ* (§. 132 rem. b), *to take for oneself*. The same thing sometimes take place in *أَزَرَ*, *to gird on*, and *أَجَرَ*, *to give wages*, which make *اِئْتَزَرَ* or *اِيْتَزَرَ*, *to put on the article of dress called إِزَارٌ*, and *اِئْتَجَرَ* or *اِيْتَجَرَ*, *to receive wages, to trade*.

Rem. From these assimilated forms are derived the secondary radicals *تَخَذَ*, *to take*, and *تَجَرَ*, *to trade*. See §. 148 rem. b.

140. Verba med. hèmzatae are occasionally inflected like verba med. rad. *و*, et *ي* (§. 149 and foll.), and take an êlif of prolongation instead of the radical hèmza with fetha. This is particularly the case with the verb *سَأَلَ* *to ask*, which has *سَأَلَ* for *سَأَلْ*, *يَسْأَلُ* for *يَسْأَلْ*, *يَسْأَلُ* for *يَسْأَلْ*, *سَأَلْ* for *سَأَلْ* (Imperat.). — Sometimes the êlif hèmzatum is elided, its vowel being transferred to the preceding (previously vowelless) consonant. E. g. *يَسْأَلُ* for *يَسْأَلُ*, from *سَأَلَ*; *يَرَى* for *يَرَى*, from *رَأَى* *to see*; *أَلَكْ* *to send*, for *أَلَكْ*, whence *مَلَكْ*, for *مَلَأَكَ*, *an angel* (مَلَكٌ).

Rem. On the same phenomenon in Hebrew, see Gesenius' Gr. §. 72, rem. 4. In Syriac it constantly takes place; as *سَأَلَ* *to ask*,

imperf. **تَمَلَّ**, imper. **مَلَّ**; **عَلَّ** to be in pain, imperf. **تَعَلَّ**,
imper. **عَلَّ**; **لَبَّ** to labour, to be fatigued, imperf. **تَلَبَّ**, imper. **لَبَّ**.

2. Verbs which are more especially called *Weak Verbs* (§. 128, 2).

141. These likewise fall into three classes, according as the letter **و** or **ي** is the first, second, or third radical (verba primae, secundae, tertiae rad. **و** et **ي**).

a. Verbs of which the First Radical is **و** or **ي** (verba primae rad. **و** et **ي**). Tab. IX.

142. Those verbs primae rad. **و**, which have *kèsra* as the characteristic vowel of the Imperf. and Imperat., reject the **و** in these forms. E. g. **وَلَدَ** to bear children, imperf. **يُولِدُ** for **يُولِدُ**, imper. **اِئِلِدْ** for **اِئِلِدْ**; **وَعَدَ** to promise, imperf. **يَعِدُ** for **يَعِدُ**, imper. **اِئِعِدْ** for **اِئِعِدْ**.

Rem. Many verbs primae rad. **و**, of the form **فَعِلَ**, have in the imperf. **يَفْعَلُ** instead of **يَفْعَلُ** (contrary to the rule laid down in §. 92), and hence elide their first radical. E. g. **وَرِثَ** to inherit, **يَرِثُ**; **وَرَعَ** to abstain from what is unlawful, **يَرَعُ**; **وَمَقَ** to love, **يَمِقُ**; **وَفَقَ** to succeed or prosper, **يَفِقُ**.

143. But those verbs primae rad. **و**, which have *fètha* or *damma* as the characteristic vowel of the Imperf. and Imperat., retain the **و** in these forms. E. g. **وَجَلَ** to be afraid, **يَوَجَلُ**, **اِئَجَلْ** (for **اِئَجَلْ**); **وَبَّ** to be visited by the murrain, **يَوَبُّ**. The same is the case with those verbs which are at

once primae rad. و and mediae rad. geminatae; as وَدَّ (for وَدِدَ) to love, يَوَدُّ for يَوَدُّدُ, اِيَدُّدُ for اَوَدُّدُ.

Rem. In verbs primae rad. و, of which the second and third radicals are strong, and in which the Imperf. has fêtha, some Arabic dialects change the و into ا or ي. E. g. يَاجِلُ and يَيَجَلُ, for يَوَجَلُ, from وَجَلُ, يَاجِعُ and يَيَجِعُ or يَيَجُعُ, for يَوَجُعُ, from وَجَعُ to be in pain. Others even use the forms يَيَجَلُ and يَيَجِعُ.

144. In a few verbs, of which the eight following are those that most commonly occur, the initial و is dropped in the Imperf. and Imperat., notwithstanding that the characteristic vowel of these forms is fêtha.

وَدَّعَ to let alone,	يَدَّعُ, دَع.
وَدَّرَ do.,	يَدَّرُ, دَر.
وَزَعَ to restrain,	يَزَعُ, زَعَ.
وَسَعَ to be wide or spacious,	يَسَعُ, سَعَ.
وَضَعَ to put down or place,	يَضَعُ, ضَعَ.
وَطَأَ to trample upon,	يَطَأُ, طَأ.
وَقَعَ to fall,	يَقَعُ, قَعَ.
وَهَبَ to give,	يَهَبُ, هَب.

Rem. a. The reason why the و is elided in these verbs probably is, that the fêtha of the Imperf. and Imperat. owes its existence only to the fact of the second or third radical being in each case a guttural or semiguttural (ج).

Rem. b. وَدَّعَ and وَدَّرَ are not used in the Perf.

145. In those forms in which a *kèsra* or *damma* precedes a vowelless و, the و is changed into ی or ى, productionis, according to the preceding vowel. Hence اِيْدَنْ, اِيْجَلْ, for اَوْجَلْ, اَوْدَنْ, Imperat. I.; اِيْرَانِي for اَوْرَانِي, Perf. XI.; اِيْدَاعْ, اِسْتِيْدَاعْ, for اَوْدَاعْ, اِسْتُوْدَاعْ, Infin. IV. and X.; اِيْوَجِبْ for اَوْجِبْ, Imperf. Act. IV.; اُسْتُوْدِعْ, اَوْجِبْ, for اُسْتُوْدِعْ, اَوْجِبْ, Perf. Pass. IV. and X.

146. Verbs primæ rad. ى are inflected in almost all their forms like the strong verbs; e. g. يَيْسَ to *be dry*, imperf. يَيْبَسْ; يَيْسَرْ to *be easy*, imperf. يَيْسِرْ.

Rem. Dialectic varieties of the Imperf. are يَابَسْ, for يَيْبَسْ, from يَيْسَ; يِيَّاسْ, for يِيَّاسْ, from يَيْسَ to *despair*. See §. 143 rem.

147. In those forms in which a *kèsra* or *damma* precedes a vowelless ى, the ى is changed into ي or ى, productionis, according to the preceding vowel. Hence اِيْسِرْ for اِيْسِرْ, Imperat. I.; اِيْسَارْ and اِسْتِيْسَارْ, for اِيْسَارْ and اِسْتِيْسَارْ, Infin. IV. and X.; اِيْوَقِظْ, اِيْوَقِظْ, for اِيْوَقِظْ, اِيْوَقِظْ, Imperf. Act. IV. of يَسِرْ and يَقِظْ to *be awake*.

148. In the eighth form, و and ى are assimilated to the characteristic ت, producing ت for وِت and يِت; as اِتْعَدْ, for اِيْتْعَدْ (اَوْتْعَدْ), to *receive a promise*; اِتْسَرْ, for اِيْتْسَرْ (اِيْتْسَرْ), to *play at dice*.

Rem. ۳. Sometimes, however, although many grammarians disapprove of it, و and ى are not assimilated to the ت, but pass after

Rem. b. From these assimilated forms are derived secondary radicals; such as *تَقَى* to suffer from indigestion (*وَحْمٌ*), *تَقَى* to fear (*وَقَى*), *قَلَدَ* to be born in one's house (of a slave), to be a hereditary possession (*وَلَدَ*). Compare §. 139 rem.

General Remarks on verbs primæ rad. , et . — As initial , passes in Hebrew and Aramaic (with very few exceptions) into י , we have in those languages only one class of these verbs, viz. פִּי (Gesenius' Heb. Gr. §§. 68, 69, 70; Cowper's Syr. Gr. §§. 112, 113). They sharè to some extent in the same irregularities as the Arabic. For instance, the Imperat. of יִרְאֶה , (for יִרְאֵה , is רִאֵה , רָאָה = הִבּ from וְהִבּ ; the Infin. of יִרְאֶה is רִאֵה = רָאָה from וּרְאֵה . But in the Imperf. they take the same course as the Arabic dialects mentioned in §. 143 rem. and §. 146 rem.; e. g. יִרְאֶה for יִרְאֵה (יִרְאֵה), like יִינָבֵךְ from וְיָבֵךְ , יִינָבֵךְ from וְיִינָבֵךְ , like יִינָבֵךְ from וְיִינָבֵךְ , יִינָבֵךְ from וְיִינָבֵךְ , with נ instead of י . —

The original *y* reappears in the derived forms; as Nif'al נִשָּׁב (for נִשָּׁב), Hif'il הוֹשִׁיב (for הוֹשִׁיב), Hof'al הוֹשֵׁב (for הוֹשֵׁב), see §. 145). — The assimilation of *y* to a following letter, which is confined in Arabic to the eighth form (§. 148), is found in Heb. and Aram. in the first, as well as in the derived forms. E. g. יָצַע *to spread out* = وَضَعَ, Hif'il הִצִּיעַ (הוֹצִיעַ); יָדָה *idhā* (יָדַע), imperf. יִדָּה *neddā*, Chald. יִנְדַּע by dissimilation from יָדַע (יִידַע or יִידַע); יָתַב *ithēbh*, imperf. יִתַּב *netlēbh*, Chald. יִתַּב (יִתַּב).

b. Verbs of which the Second Radical is و or ی (Verba mediae radicalis و et ی). Tab. X. XI. XII. XIII.

149. Verba mediae rad. و et ی (called by the Arab grammarians *الفعل الآجوف*, the hollow verb) differ from strong verbs only in the first, fourth, seventh, eighth, and tenth forms. The following sections indicate the principal points of difference.

150. 1. a. If the first radical is without a vowel, and the third has one, the vowel of the second radical is thrown back upon the first, and the و or ی is changed into that letter of prolongation which is homogeneous to the vowel that the first radical has now assumed. E. g.

يَقُولُ, <i>he says,</i> becomes	يَقُولُ, Imperf. Act. I.
يَسِيرُ, <i>he goes,</i>	يَسِيرُ, do.
يَخْشَوْ, <i>he is afraid,</i>	يَخْشَا, do.
يَهَيِّبُ, do.,	يَهَابُ, do.
يُقُولُ, <i>it is said,</i>	يُقَالُ, Imperf. Pass. I.
يُقِيلُ, <i>pardon is granted,</i>	يُقَالُ, Imperf. Pass. IV.
يُقَوْمُ, <i>he remains,</i>	يُقِيمُ, Imperf. Act. IV.
يُلِينُ, <i>he softens,</i>	يُلِينُ, do.
أَقْرِمُوا, <i>remain,</i>	أَقْبُوا, Imperat. Plur. IV.
أَلِينُوا, <i>soften,</i>	أَلِينُوا, do.
أَقَامَ, <i>he remained,</i>	أَقَامَ, Perf. Act. IV.
أَلَيْنَ, <i>he softened,</i>	أَلَانَ, do.

يَسْتَقِيمُ, *he stands upright*, يَسْتَقِيمُ, Imperf. Act. X.
 أُسْتُلِيَ, *he was thought gentle*, أُسْتُلِيَ, Perf. Pass. X.
 يُسْتَقِيلُ, *pardon is asked*, يُسْتَقَالُ, Imperf. Pass. X.

151. 1. *b*. But if the third radical loses its vowel, the long vowels ا, ي, و, are changed into the corresponding short ones, because a shut syllable does not admit of a long vowel (§. 25). E. *g*.

يَقْدُ, for	يَقُولُ	(يَقُولُ), Jussive Act. I.
يَسِرُ,	يَسِيرُ	(يَسِيرُ), do.
يَخْفُ,	يَخَافُ	(يَخَافُ), do.
يُقَلُ,	يُقَالُ	(يُقَالُ), Jussive Pass. I.
يُقِمُ,	يُقِيمُ	(يُقِيمُ), Jussive Act. IV.
أَقِلُ,	أَقِيلُ	(أَقِيلُ), Imperat. IV.
أَقِمُ,	أَقِيمُ	(أَقِيمُ), do.
أَقَمْتُ,	أَقَامْتُ	(أَقَامْتُ), 2. p. sing. m. Perf. Act. IV.
أُقِدْتُ,	أُقِيدْتُ	(أُقِيدْتُ), do. Pass. IV.
أُسْتُلِنْتُ,	أُسْتُلِينْتُ	(أُسْتُلِينْتُ), do. Pass. X.
أَقَمْنِ,	أَقَامْنِ	(أَقَامْنِ), 3. pers. pl. f. Perf. Act. IV.
أَقِمْنِ,	أَقِينْنِ	(أَقِينْنِ), 2. p. plur. f. Imperat. IV.

R. *em*. يَكُنُ, for يَكُونُ, Jussive of كَانَ, *to be*, is sometimes still farther abbreviated by the poets into يَكُ.

152. 1. *c.* In consequence of the changes produced by the operation of the preceding rules, the Imperative of the first form loses its prosthetic ا (see §. 98 and §. 122). E. g.

أَقُولُ	becomes successively	أَقُلْ,	أَقُلْ,	قُلْ.
أَسِيرُ		أَسِيرُ,	أَسِرْ,	سِرْ.
أَخُوفُ		أَخَافُ,	أَخَفْ,	خَفْ.
أَهْيَبُ		أَهَابُ,	أَهَبْ,	هَبْ.
أَقُولُوا		أَقُولُوا,	...	قُولُوا.
أَسِيرُوا		أَسِيرُوا,	...	سِيرُوا.
أَخُوفُوا		أَخَافُوا,	...	خَافُوا.
أَهْيَبُوا		أَهَابُوا,	...	هَابُوا.

153. 2. *a.* If three open syllables follow one another in immediate succession, the first of which has fetha and the last any vowel, then the و or ي of the middle syllable is changed into *elif productionis*, without any regard to the nature of the vowel that accompanies it. E. g.

قَوْمَ	becomes	قَامَ,	Perf. Act. I.	.
خَوْفَ		خَافَ,	do.	
طَوَلَ		طَالَ,	do.	
سَيْرَ		سَارَ,	do.	
هَيْبَ		هَابَ,	do.	
اِنْقَوَدَ		اِنْقَادَ,	Perf. Act. VII.	
يَنْقَوُدُ.		يَنْقَادُ,	Imperf. do.	

اِقْتَدَا, Perf. Act. VIII.

اِرْدَادَا, do.

يَرْدَانُ, Imperf. do.

154. 2. *b.* But if the vowel of the first syllable be damma, and the و or ي is accompanied by kèsra, the damma is elided and the kèsra substituted in its place, in consequence of which the و or ي becomes ي productionis. E. g.

قِيلَ becomes (قَوْل) قَوْل, Perf. Pass. I.

سِيرَ, do.

أُسْتِيقَ (أُسْتِوَق) أُسْتِوَق, Perf. Pass. VIII.

أُسْتِيرَ, do.

Rem. Instead of قِيلَ (قَوْل), (سوء) سِيءَ, (غِيض) غِيضَ, (جِيءَ) جِيءَ, some Readers of the Kor'an pronounce قِيلَ, سِيءَ, غِيضَ, جِيءَ, with a very slightly sounded damma. This is technically called إِشْمَامُ الضَّمِّ, giving the first radical a flavour (lit. scent) of the u-sound.

155. 3. If the first radical has fèṭḥa and the third is without a vowel, three cases arise.

a. The second radical is و or ي with fèṭḥa. In this case the second radical is elided along with its vowel, but its influence is strong enough to change the fèṭḥa of the first radical into damma, if it was و, and into kèsra, if it was ي. E. g.

قُمْتَ for قَوْمْتَ, 2. pers. sing. m. Perf. Act. I.

سَيَرْتَ, do.

b. The second radical is و, with damma or ي with kèsra. In this case the second radical is elided along with its vowel, as in a, but its influence is sufficient to change the fèṭḥa of the first radical into the homogeneous vowel. E. g.

طَلَتْ for طَوَّلَتْ, 2. pers. sing. m. Perf. Act. I.
هَبَتْ هَيَّيْتُ, do.

c. The second radical is و, with kèsra. In this case the same elision takes place, but the influence of the characteristic vowel i suffices to change the fèṭḥa of the first radical into kèsra. E. g.

خَفَتْ for خَوَّفَتْ, 2. pers. sing. m. Perf. Act. I.

156. In the Perfect Passive of the first, seventh, and eighth forms, if the third radical loses its vowel, the ي productionis (§. 154. 2. b) is shortened into kèsra, according to §. 25. E. g.

بِغَتْ for بَيَّغَتْ (بُيِّغَتْ), 2. pers. sing. m. Perf. Pass. I.
لِمَتْ لِيَمَتْ (لُومَتْ), do.
أُسِتِفَتْ أُسْتِيفَتْ (أُسْتُوفَتْ), do. VIII.

Rem. a. In verba mediae rad. و, instead of قَلَّتْ, قُلْتُ, etc., the forms قُلَّتْ, قُلْتُ, etc., are also admissible, in which case the passive does not differ from the active voice.

Rem. b. In verba mediae rad. ي, and in those mediae rad. و of the form فَعِلَ, the 1. and 2. pers. m. and fem. sing. dual and plural Perf. Act. and Pass. are identical in form. E. g. بَغَتْ for بَيَّغَتْ (§. 155. 3. a) and بُيِّغَتْ; هَبَتْ for هَيَّيْتُ (§. 155. 3. b) and هَيَّيْتُ; خَفَتْ for خَوَّفَتْ (§. 155. 3. c) and خُوِّفَتْ.

157. Most verba mediae rad. و take damma, and most verba mediae rad. ى kèsra, as the characteristic vowel of the Imperf.; e. g. from زَالَ (زَوَّلَ), *to move away*, comes يَزُونُ (يَزُونُ); from نَالَ (نَوَّلَ), *to give in a present*, comes يَنْوُلُ (يَنْوُلُ); from طَالَ (طَوَّلَ), *to be long*, comes يَطُولُ (يَطُولُ, §. 93); from زَانَ (زَيَّنَ), *to adorn*, comes يَزِينُ (يَزِينُ). But in some which are of the form فَعَلَ, the Imperf. takes fètha (§. 92); e. g. from زَالَ (زَيَّلَ), *to cease*, comes يَزَالُ (يَزَالُ); from نَالَ (نَيَّلَ), *to get, obtain*, comes يَنَالُ (يَنَالُ); from شَاءَ (شَيَّ), *to wish*, comes يَشَاءُ (يَشَاءُ); from خَافَ (خَوَّفَ), *to fear*, comes يَخَافُ (يَخَافُ); from نَامَ (نَوَّمَ), *to sleep*, comes يَنَامُ (يَنَامُ).

158. In verba mediae rad. و et ى, of which the third radical is ت or ن, these letters combine with an initial ت or ن in the pronominal suffixes, so as to form تَت and نَن. E. g. مِتُّمُ, مُتُّمُ, for مِتُّتُ, مُتُّتُ, from مَاتَ (مَوْتَ) *to die*; بِتُّ, for بِتَّتْ, from بَاتَ (بَيْت) *to pass the night*; صُنُّ, for صُنُّنَ, and يَصُنُّ, for يَصُنُّنَ, from صَانَ (صَوْنَ) *to guard*; بِنَّا, for بِنْنَا, from بَانَ (بَيْن) *to be separate*. See §. 90, rem. a, b, c.

159. In the passive of the third and sixth forms of verba med. rad. و, the و productionis (§. 108) does not coalesce with the second radical into و, for, if it did, the peculiar feature of these forms would be effaced, and they would become identical in appearance with the second and fifth (تَقُولَ and قَوْلَ). Hence we write تَقْوُولَ, قَوْوُولَ, not قَوْلَ,

تُقَوِّل. For the same reason, no coalition takes place in the same forms of verba mediae rad. ي, which are always written, for example, بُرِيعَ and تَبْرِيعَ.

160. Some verba mediae rad. و, and a very few mediae rad. ي, of the form فَعِلَ, are inflected like strong verbs; as عَوَّرَ to be one-eyed, imperf. يَعْوَرُ; صَوَّفَ to be woolly, imperf. يَصْوِفُ; حَوَّلَ to squint, imperf. يَحْوُلُ; عَوَّرَ to be wanting, imperf. يَعْوَرُ; صَيَّدَ to have a particular disease (صَيْدٌ), said of a camel, imperf. يَصَيِّدُ.

161. Some verba mediae rad. و, et ي may follow in the fourth form either the strong or the weak inflection. E. g. أَثَابَ or أَثَوَّبَ, to reward, from ثَابَ to return; أَرَّاحَ or أَرَّوَحَ, to perceive by the scent, from رَّاحَ to blow (of the wind); أَغَامَ or أَغَيَّمَ, to be cloudy, from هَامَ do.; أَخَالَ or أَخَيَّلَ, to observe a rain-cloud, from خَالَ.

162. A few verba mediae rad. و have only the strong inflection in the eighth form; as اجْتَوَّرَ to be neighbours, from جَارَ; اِعْتَوَّرَ to borrow, from عَارَ; اِعْتَوَّنَ to help one another, from عَانَ.

163. A great many verba mediae rad. و admit in the tenth form of either inflection, but they generally prefer the weak, with the exception of a few, which almost always adopt the strong. E. g. اسْتَجَابَ or اسْتَجَوَّبَ, to give an answer, grant a prayer, from جَابَ; اسْتَصَوَّبَ, to approve of, from صَابَ; اسْتَقْفَسَ to be bent with age, from قَوْسٌ a bow.

Rem. On the formation of the nomina agentis et patientis of the first form from verba med. rad. ו, et י, see §§. 240—1.

General Remarks. On the inflection of verbs ו'י and י'י in Hebrew and Aramaic, see Gesenius' Heb. Gr. §. 71, Cowper's Syr. Gr. §§. 116—122. The principles of contraction are in general identical with those followed in Arabic. For example: Kal, קָם for קָמָה, קָם for קָמָה, יָקָם for יָקָמָה; Nif'al, נָקָם (orig. *nākām*, *ā* becoming *ō*) for נָקָמָה, יָקָם (orig. *yihkām*) for יָקָמָה; Hif'il, הָקָם for הָקָמָה; Hof'al, הוּקָם for הוּקָמָה. One important difference is, that in the 2. pers. sing. Perf. Kal the Heb. has קָמָה, the Aram. קָמָה (*kāmī*), instead of the Arab. قَمَيْتَ. Such forms as הָקָמָה, הָקָמָה, resemble the corresponding forms in verbs ע'ע; but others, constructed after the analogy of the Arabic, also occur; as הָשָׁבָה, הָשָׁבָה. In the active participle Kal, the Heb. has קָם (for קָמָה) and sometimes קָם (*ō* for *ā*); the Aramaic, on the contrary, presents us with the exact Arabic form, קָאָם = قَاتِمٌ.

c. Verbs of which the Third Radical is ו, or י (verba tertiae radicalis, et י). Tab. XIV—XVIII.

164. These verbs are of five kinds; namely:

- 1) Verba tertiae rad. ו, of the form فَعَلَ; as غَرَا to make a foray or raid, for غَرَوَ (§. 167, 2 a).
- 2) Verba tertiae rad. י of the form فَعَلَ; as رَمَى to throw, for رَمَى (§. 167, 2 a).
- 3) Verba tertiae rad. ו, of the form فَعِلَ; as رَضِيَ to be pleased with, for رَضِو (§. 166, 1).
- 4) Verba tertiae rad. י of the form فَعِلَ; as خَرِيَ to be ashamed.
- 5) Verba tertiae rad. ו, of the form فَعَلَ; as سَرَو to be noble.

165. There are three things to be noticed regarding the third radical of these verbs; namely, that it retains its power as a consonant, or it resolves itself into a vowel, or it is elided.

166. At the commencement of a syllable, one of two things takes place. Namely:

I. The third radical maintains its power as a consonant between the vowels $\bar{a}-\bar{a}$ (يَا, يَا), $\bar{u}-\bar{a}$ (يَا), $\bar{u}-\bar{a}$ (يَا), $i-\bar{a}$ (يَا), $i-\bar{a}$ (يَا); as also when the preceding syllable ends with a consonant. E. g. غَزَوْا, رَمَيْتُمْ, رَضِيَا, رَضِيَ, يَغْزُونَ, سَرَوْا, سَرَوْتُ, رَمَيْتُمْ, رَضِيَا, رَضِيَ. The letter و between the vowels $i-\bar{a}$ (يَا) and $i-\bar{a}$ (يَا) always passes into ي; as رَضِيَ, غَزِيَ, for رَضِوْ, غَزِوْ. The letter ي is never found between the vowels $\bar{u}-\bar{a}$, $\bar{u}-\bar{a}$.

Rem. In the first and second classes, the 3. pers. fem. sing. and dual of the Perf. Act. I. and II. might have been غَزَوْتُ, غَزَوْتَا, رَمَيْتُ, رَمَيْتَا, etc., after the analogy of رَضَيْتُ, رَضَيْتَا, and سَرَوْتُ; but the Arabs followed in the sing. the masc. forms غَزَا, رَمَى (§. 167, 2 a), and, not being able to say غَزَاتُ and رَمَاتُ or رَمَيْتُ (§. 25), they substituted غَزَتْ and رَمَتْ. In the dual, on the other hand, where they might have said غَزَاتَا and رَمَاتَا, they followed the received fem. sing. in adopting غَزَتْا and رَمَتْا.

II. The third radical is elided between a short vowel and the long vowels \bar{i} and \bar{u} , and the two vowels are contracted in one of two ways.

1) Into a long vowel; namely وُو into و , as سُرُوا for سَرُّوُوا , يَغْزُورُوا and يَغْزُورُوا for يَغْزُورُونَ and يَغْزُورُوا ; يُور into و , as رَضُوا for رَضُوا , يَرْمُونَ and يَرْمُوا for يَرْمِيُونَ and يَرْمِيُوا ; وِي into ي , as تَغْزِينَ and تَغْزِي for تَغْزِيْنَ and تَغْزِيْ ; يِي into ي , as تَرْمِينَ and تَرْمِي for تَرْمِيْنَ and تَرْمِيْ .

2) Into a diphthong; namely وُو into و , as عَزُوا for عَزَّوُوا , يَرْمُونَ , رَمُوا for رَمُوا , يُور into و , as رَضُوا for رَضُوا and يَغْزُونَ , يَغْزُوا for يَغْزُونَ and يَغْزُوا ; يِي into ي , as تَرْمِينَ and تَرْمِي for تَرْمِيْنَ and تَرْمِيْ , تَغْزِينَ and تَغْزِي for تَغْزِيْنَ and تَغْزِيْ .

167. At the end of a syllable, the third radical is either vocalised or elided. It may stand at the end of a syllable either naturally, as in $\text{عَزَوْتَ} = \text{فَعَلْتَ}$, or after dropping a short vowel, as in يَرْمِي for $\text{يَرْمِي} = \text{يَفْعَل}$. Hence arise the following cases.

I. 1. When standing naturally at the end of a syllable, the third radical is vocalised in two ways.

a) If the preceding vowel be homogeneous (و or ي), و and ي become letters of prolongation, that is to say, وُو and يِي pass into و and ي . E. g. رَضِيْتَ for رَضَوْتَ , خَزِيْتَ for خَزَوْتَ , سَرَوْتَ (from رَضِي for رَضَو , according to §. 166, I. and §. 168).

b) If the preceding vowel be heterogeneous (ـَ), it forms with و and ی the diphthongs وَـ and یَـ. E. g. عَزَوْتَ, *gazawta*, for *gazanwa*; رَمَيْتَ, *ramaita*, for *ramayta*.

2. When the third radical stands at the end of a syllable, not naturally, but in consequence of a short vowel having been dropped (وَـ for وَ, یَـ for ی and یَـ, وَـ for وَ, یَـ for ی), it is vocalised in three different ways.

a) وَـ *am* and یَـ *ay* become *ā*, but for the sake of distinction we write اَـ for *am*, and یَـ (§. 7, rem. b) for *ay*. E. g. عَرَا for عَرَوَ, رَمَى for رَمَوْا, يُغَرِّى for يُغَرِّوْنَ and يُغَرِّى, يُرْمَى for يُرْمَوْنَ and يُرْمَى.

b) وَـ *uw* becomes وُـ *ū*; as يَغْرُو, يَسْرُو, for يَغْرُوْا, يَسْرُوْا.

c) یَـ *iy* becomes یِـ *i*; as تَرْمِى for تَرْمِیْ.

II. The third radical is elided: —

1) When standing naturally at the end of a syllable. This happens in the Jussive and Imperative, in which the signification of the form produces the abbreviation. E. g. يَغْرُ, اُغْرُ, for يَغْرُو (يَغْرُوْا), اُغْرُو (اُغْرُوْا); يَرْمِ, اِرْمِ, for يَرْمِى (يَرْمِیْ), اِرْمِى (اِرْمِیْ); اِرْضِ, يَرْضِ, for اِرْضِى (اِرْضِیْ), يَرْضِى (يَرْضِیْ).

2) When it does not naturally stand at the end of a syllable. This happens in the nomina agentis, قَاعِلٌ

(§. 80), مُفَعِّلٌ, مُفَعِّلٌ, etc. (see §. 236), before the tènwin of damma and kèsra. These vowels are elided at the same time, but the tènwin is thrown back upon the kèsra of the second radical. E. g. رَامٌ for رَامِي and رَامِي; غَارٌ for غَارِي and غَارِي (غَارِ, غَارِ, §. 166, I.); رَافٍ for رَافِي and رَافِي (رَافِ, رَافِ); مُغِنٌ for مُغِنِي and مُغِنِي; مُغِنٌ for مُغِنِي and مُغِنِي; etc.

168. It has been already mentioned (§. 166, I.) that when the third radical is و, it passes between the vowels $i-\bar{a}$ (وَ-) and $i-\bar{a}$ (وَ-) into ي. After ي has been introduced in this manner into the 3. pers. sing. masc. Perf., it maintains itself throughout the whole inflection, as far as the above rules permit. Consequently, we get from رَضِيَ (for رَضَوْ) the forms رَضِيَتْ, يَرْضَى, اِرْضَيْنَ, تَرْضَيْنَ; from غَزَى, نَغْزَيْنَ, غَزِيَتْ.

169. Final و is changed into ي in all the derived forms of the verb; as غَزَى, رَاضَى, اَغْزَى, تَجَلَّى, اِسْتَرْضَى, اِغْتَزَى, اِنْجَلَّى.

170. In the nomina patientis, مَفْعُولٌ (§. 80), of verba tertiae rad. و, the long vowel و \bar{u} is changed, as it were, into و \bar{u} , and the و thus obtained coalesces with the radical و into و; as مَفْزُولٌ for مَفْزُولٌ. In verba tertiae rad. ي, the influence of the third radical converts this secondary و into ي, the two coalesce into ي, and, in consequence, the preceding damma becomes kèsra; as مَرْمُومٌ for مَرْمُومٌ.

Such verbs as **رَضِيَ**, in which the final **ي** stands for **و**, (§. 166, I.), admit of either form, though **مَرْضِي** is more common than **مَرْضُو**.

General Rem. Verbs final **و** and **ي** present some interesting points of comparison with the corresponding forms in the other Shemitic dialects. In Aethiopic the difference between them is even more marked than in Arabic. *Anā* (to be downcast, distressed, captive) is distinguishable from *ānā* (to mean), only by the mechanical contrivance of writing the former **عَنَا** and the latter **عَنَى** (§. 168, I. 2. a); but the Aethiopian writes and pronounces *talana* (to follow, **تَلَا**), *bakaya* (to weep, **بَكَى**). The Hebrew and Aramæan, on the other hand, are worse off than the Arab, for the former writes **הָפַח**, the latter **הָפַח** (in intrans. verbs **פָּחַח** or **פָּחַח**), whether the final radical be **ו** or **י**; and, consequently, verbs of this class may be confounded, even in Hebrew, with those that are properly **לָחַץ** (ל). See Gesenius' Heb. Gr. §. 74, rem. 21, 22. — The only Hebrew verb that retains final **ו** is **שָׁלוּ**, to be free of care, secure, safe (Ar. **سَلَا**), whence the participle **שָׁלוּ**, and the 1. pers. sing. Perf. **שָׁלוּחִי**; but the third radical frequently appears in the shape of a **י**, especially in pausal forms, as **הָשִׁיבֵנִי**, **וּשְׁלֵוּ**, **וּשְׁלֵוּ**, **וּשְׁלֵוּ**, and in the passive participle **שָׁלוּי**. — The principles of contraction are much the same in Hebrew as in Arabic. **גָּלָה**, **גָּלָה**, etc., stand for *gālay*, *gillay*, etc., just as **رَمَى**, **جَلَّى**, for *ramay*, *g'allay*. The 3. p. s. fem. Perf. **גָּלְתָה** (in pause **גָּלְתָה**) has been already explained in §. 90. Gen. Rem. a; the ordinary form **קָטְלָה** sometimes occurs in pause, as **קָטְלָהּ**, Ps. LVII. 2. In such forms of the 2. p. s. Perf. as **גָּלִיתָ** and **נָגְלִיתָ**, **י** stands for **ו**, and is still farther weakened into **י** in the forms **גָּלִיתָ**, **נָגְלִיתָ**, etc. The Aramaic has here the advantage of the Hebrew in having preserved the diphthong, especially in Syriac, as **ܓܠܝܬܐ**, **ܢܓܠܝܬܐ**. See in general Gesenius' Heb. Gr. §. 74.

3. Verbs that are doubly and trebly weak (§. 129).

171. I. Doubly weak verbs are divisible into two classes, each of which comprises several varieties. The *first class* consists of those which have both an ĕlif hèmzatum and a و or ي among their radicals; the *second* of those in which the letter و or ي occurs twice.

Rem. There is no trilateral verb that has more than one radical hèmza.

172. 1. Of the first class there are three sorts:

- 1) Verba hèmzata and primae rad. و or ي;
- 2) Verba hèmzata and secundae rad. و or ي;
- 3) Verba hèmzata and tertiae rad. و or ي.

Each of these admits of two varieties, according to the position of the ĕlif hèmzatum.

173. The first sort consists of a) verba secundae rad. hèmzatae, as وَارَّ to frighten; and b) verba tertiae rad. hèmzatae, as وَدَّ to smooth, وَطَى to tread upon. Such words follow in their inflection both the classes to which they belong; e. g. Imperf. يَتَرُّ, يَدَأُ, يَطَأُ (§§. 132—3 and 142, 144).

Rem. The Imperf. of يَتَيْسُ, to despair, is يَيْتَأُسُ, rarely يَيْتَيْسُ or يَيْتَأُسُ; its Imperal. اِيْتَأَسَ, rarely اِيْتَيْسَ.

174. The second sort is divided into a) verba primae rad. hèmzatae, as آَب or آَبْ (for آَوَبْ) to return, آَل or آَلْ (for آَوَلْ) to return; and b) verba tertiae rad. hèmzatae, as سَاءَ (for سَوَّءَ) to illtreat, جَاءَ (for جَيَّأَ) to come, شَاءَ

(for شىء *to wish*). Each variety unites the peculiarities of the two classes to which it belongs.

	I.	II.		
Perf. 3. p. s.	آبَ	سَاءَ	جَاءَ	شَاءَ
2. p. s.	أَبْتَ	سُوتَ	جُنْتَ	شُنْتَ
Imperf.	يُروِبُ	يَسُوءُ	يَجِيءُ	يَشَاءُ
Imper.	أَبْ	سُوْ	جِيْ	شَاْ
Perf. pass.	أُيِبَ	سِيَءَ	جِيَءَ	شِيَءَ

175. The third sort is divided into *a*) verba primae rad. hèmzatae, as أَتَى *to come*, أَبَى *to refuse*, أَدَى *to curdle* (of milk); and *b*) verba secundae rad. hèmzatae, as نَأَى *to be far off*. They are treated in their inflection like the two classes of verbs to which they belong.

- I. آبَ; إِبْتَ (§. 132, rem. *b*); يَأْتِي; أَتَيْتَ, أَتَيْتَ, أَتَى.
 آبَ; إَيْبَ; يَأْبَى; أَبَيْتَ, أَبَيْتَ, أَبَى.
 II. نَأَ; إِنَأَ; يَنْأَى; نَأَيْتَ, نَأَيْتَ, نَأَى.

Rem. The Imperat. of the verb أَتَى is not unfrequently shortened into تِ (compare §. 137), which, at the end of a sentence, is written تَ. The same thing holds good in pause of all imperatives that consist of only one letter; as رَ for رَاْ, from رَاْ *to see* (§. 176); فِ for فَاْ, from فَاْ *to keep faith* (§. 177).

176. The elif hèmzatum of the verb رَاْ is almost always elided in the Imperf. and Imperat. For example:

Imperf. Indicat.

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	يَرَى	تَرَى	تَرَى	تَرَيْنَ	أَرَى
D.	يَرِيَانِ	تَرِيَانِ	تَرِيَانِ	تَرِيَانِ	
P.	يَرُونَ	يَرِينَ	تَرُونَ	تَرِينَ	تَرَى

Jussive.

S.	يَرْ	تَرْ	تَرْ	تَرَى	أَرْ
D.	يَرِيَا	تَرِيَا	تَرِيَا	تَرِيَا	
P.	يَرُوا	يَرِينَ	تَرُوا	تَرِينَ	تَرْ

Imperat.

S. m. رَ or رَ (§. 175 rem.), f. رِي; D. c. رِيَا; P. m. رُوا.
f. رِينَ.

Rem. a. The Perf. Act. of رَأَى almost always retains the hémza.

Rem. b. The Perf. Pass. is رُئِيَ (like رُمِيَ). In the Imperf. the hémza is elided, just as in the Active voice; e. g. يُرَى, يُرَى, for يُرَى, يُرَى.

Rem. c. In the fourth form, when it signifies *to show*, the hémza is always elided: أَرَى, أَرَتْ, أَرَيْتَ, أَرَيْتَ; أَرَى, أَرَى. Otherwise it is retained.

177. 2. Of the second class, in which و or ي occurs twice, there are two sorts; a) those in which و or ي is the first and third radical, as وَفَى *to guard*, وَفَى *to be near*, وَجَى *to be sorefooted* (of a horse); and b) those in which

و or ی is the second and third radical, as شَرَى to roast, قَرَى to be strong, حَيَى (for حَيَوَ) to live, عَيَى to have an impediment in one's speech.

178. The first sort follows in its inflection the verbs of the two classes primae and tertiae rad. و or ی. E. g.

وَقَى ; وَقَيْتَ , وَقَتْ , وَقَى ; يَقَى ; يَقَى or قَى (§. 175 rem).

لَى or لَى ; وَلَى ; وَلَيْتَ , وَلَيْتَ , وَلَى .

يَوَجَى ; يَوَجَى (for اَوَجَ) ; وَجَى , وَجَيْتَ , وَجَى .

179. In the second sort, the second radical undergoes no change whatever. E. g.

اَشْرَى ; اَشْرَى ; اَشْرَى ; اَشْرَى ; اَشْرَى .

اَقْرَى ; اَقْرَى ; اَقْرَى ; اَقْرَى ; اَقْرَى .

اَعَى ; اَعَى ; اَعَى ; اَعَى ; اَعَى .

اَحَى ; اَحَى ; اَحَى ; اَحَى ; اَحَى .

Rem. a. We write يَعْيا , يَحْيَا , not يَعْيَى , يَحْيَى , to prevent the union of two ي , and also , in the latter case , to distinguish the Imperf. of حَيَى from the proper name يَحْيَى John.

Rem. b. حَيَى admits 1) of the contraction of the two ي , a) in those persons of the Perf. I. in which the second ي has a vowel, as حَى for حَيَى ; b) in the Imperf. I., as يَحْيَى , يَحْيَى ; c) in the nomen actionis II. (§. 80), حَيَّى for حَيَّى ; 2) of the elision of the second ي in the Perf. and Imperf. X., as اِسْتَحَى , اِسْتَحَى , for اِسْتَحَى , اِسْتَحَى . — عَيَى also admits of being contracted into عَى , and يَعْيا into يَعَى .

180. II. Trebly weak verbs are divisible into two classes; namely 1) those in which one radical is hèmza and the other two و or ی; and 2) those in which all the three radicals are و or ی.

Rem. We pass over the second class, as it consists of only one or two verbs that are hardly ever used; e. g. *يَا* to write the letter ی.

181. Verbs of the first class are of two sorts, namely a) those in which the hèmza is the first radical, as *أَرَى* to betake oneself to, to withdraw to; and b) those in which the hèmza is the second radical, as *رَأَى* to promise. The former are inflected like *أَثَر* and *شَوَى* (§. 179), e. g. *أَرَى*, *أَرَتَ*, *أَرْتُ*, *يَأْوِي*, *أَوَيْتَ*, *أَوَيْتَ*, *أَرْتُ*; the latter like *سَأَلَ* and *وَقَى* (§. 178). E. g.

Perfect.

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	رَأَى	رَأَتْ	رَأَيْتَ	رَأَيْتِ	رَأَيْتُ
D.	رَأَى	رَأَتْ	رَأَيْتُمَا	رَأَيْتُمَا	رَأَيْتُمَا
P.	رَأَوْا	رَأَيْنَ	رَأَيْتُمْ	رَأَيْتُنَّ	رَأَيْنَا

Imperf. Indicat.

S.	يَأِي	تَأِي	قَأِي	تَأِينِ	أَمِي
D.	يَأِيَانِ	تَأِيَانِ	قَأِيَانِ	تَأِيَانِ	تَأِيَانِ
P.	يَأُونِ	يَأِينِ	تَأُونِ	تَأِينِ	نَأِي

Jussive.

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	يَا	يَا	يَا	يَا	أَ
D.	يَايَا	يَايَا	يَايَا	يَايَا	
P.	يَاوَا	يَايِن	يَاوَا	يَايِن	يَا

Imperat.

S. m. اِ or اِ, f. اِ; D. c. اِ; P. m. اِ, f. اِ.

Appendix A.

1. The Verb لَيْسَ.

182. The negative substantive verb لَيْسَ, *he was not*, *is not*, has no Imperf., and is inflected like verba mediae rad. و et ي.

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	لَيْسَ	لَيْسَتْ	لَسْتَ	لَسْتِ	لَسْتُ
D.	لَيْسَا	لَيْسَتَا	لَسْتُمَا	لَسْتُمَا	
P.	لَيْسُوا	لَسْنِ	لَسْتُمْ	لَسْتُنَّ	لَسْنَا

Rem. a. لَيْسَ is compounded of لَا, *not*, and the unused أَيْسَ = Heb. אִישׁ or אִשָּׁה, *he is, was*.

Rem. b. Instead of لَيْسَ we find occasionally لَا, which is indeclinable. It corresponds to the Aramaic לֹא, לֹא, לֹא, compounded of לֹא and אִישׁ, אִשָּׁה, אִשָּׁה.

2. The Verbs of Praise and Blame.

183. The *verbs of praise and blame* (أَفْعَالُ الْمَدْحِ) are نِعَمَ, *to be good*, and بِئْسَ, *to be bad*. They are used as exclamations, and are generally indeclinable, though the fem. نِعِمَّتْ and بِئْسَتْ, and occasionally the dual نِعَمَا and plur. نِعْمُوا, occur.

Rem. a. Instead of نِعَمَ we may say نَعِمَ, نِعِمَ, and نَعِمَ, which last is obviously the original form. In like manner بِئْسَ has been formed from بَيْسَ.

Rem. b. These forms are to be explained as follows. 1) Every Arabic verb of the form فَعَلَ or فَعِلَ may also be pronounced عِلَمَ, فَحَجَرَ for فَجَرَ, دَبَرَ for دَبَرَ, بَذَخَ for بَذَخَ; فَحَسَنَ for حَسَنَ, شَهِدَ for شَهِدَ and شَهِدَ, عَلِمَ for قَرَبَ, قَصَرَ for قَصَرَ, كَرَمَ for كَرَمَ, — a contraction which is sometimes extended to the passive فُعِلَ, as مُطِيَ for مَطِيَ (from مَطَا). Hence نِعَمَ becomes نَعِمَ. 2) If the second radical be guttural, its vowel, instead of being elided, may be transferred to the first radical; as شَهِدَ for شَهِدَ, ذَهَبَ for ذَهَبَ. Hence نَعِمَ for نِعَمَ, بِئْسَ for بِئْسَ. 3) The form فَعِلَ, which has been thus attained, may take an additional kësra to lighten the pronunciation (فَعِلَ); as شَهِدَ, ذَهَبَ. Hence نِعَمَ. — These observations cast light on the peculiar form of intransitive verbs in Aethiopic; as ገብረ: *gabra* (to do) for *gabira* (compare عَمِلَ), ሰካረ: *sakra* (to be drunk, سَكِرَ) for *sakira*, የገባረ: *yabsa* (to be

dry, يَبَسَ) for *yabisa*, كَرَبَ: *karba* (to be near, قَرَبَ) for *kariba* or *karūba*; and, when the second radical is guttural, مَهَنَ: *mēhira* (to have pity upon, رَحِمَ) for *māhira*, سَهَنَ: *sēhna* (to be hot, سَخَنَ) for *sāhina* or *sahūna*.

3. The Forms expressive of Wonder.

184. The Arabic language possesses two forms of expression, called by the native grammarians أَفْعَالُ التَّعْجُبِ or *verbs of wonder*. The one is the 3. pers. masc. sing. Perf. act. IV., preceded by مَا, and followed by the accusative of the object that causes one wonder; as مَا أَفْضَلَ زَيْدًا, *what an excellent man Zēid is!* The other is the 2. pers. masc. sing. Imperat. IV., followed by the preposition بِ with the genitive; as أَفْضِلْ بِزَيْدٍ, with the same signification as before.

Rem. a. The first formula literally means: *what makes Zēid excellent?* can anything make him more excellent than he is? The second: *make Z. excellent* (if you can, — you cannot make him more excellent than he is); or, more literally: *try (your ability) at making excellent upon (بِ) Zēid.*

Rem. b. These expressions of admiration are seldom formed from the derived forms of the triliteral verb (not very unfrequently, however, from the fourth), and never from the quadrilaterals. If they come from verba mediae rad. geminatae or tertiae rad. و et ي, they follow the inflection of these classes; as: مَا أَشَدَّ أَبَاهُ or أَشَدِّدْ أَبَاهُ, *how strong his father is!* مَا أَغْمَى عَمْرًا or أَغْمِرْ عَمْرًا, *how blind Amr is!* But if from verba mediae rad. و et ي, they follow the inflection of the strong verb; as: مَا أَقْوَلُ or أَقُولُ بِهٖ, *how well he speaks!*

Rem. c. These verbal forms are, of course, indeclinable.

Rem. d. مَا أَجْمَلُهُ and مَا أَحْسَنُهُ, *how handsome he is!*
admit of the diminutive forms (see §. 269) مَا أَجْمَلِيْنُهُ and مَا
أَحْسَنِيْنُهُ.

Appendix B.

The Verbal Suffixes, which express the Accusative.

185. The following are the verbal suffixes, which express the accusative.

Singular.

	Masc.	Common.	Fem.
3. p.	هُ <i>him.</i>	...	هَا <i>her.</i>
2. p.	كَ <i>thee.</i>	...	كِ <i>thee.</i>
1. p.	...	نِي <i>me.</i>	...

Dual.

3. p.	...	هُمَا <i>them both.</i>	...
2. p.	...	كُما <i>you both.</i>	...
1. p.	...	...	...

Plural.

3. p.	هُمْ <i>them.</i>	...	هُنَّ <i>them.</i>
2. p.	كُمْ <i>you.</i>	...	كُنَّ <i>you.</i>
1. p.	...	نَا <i>us.</i>	...

Rem. *a*. The same forms serve, when appended to the noun, to express the genitive; excepting that *my* is **يَـ** instead of **نِي**.

Rem. *b*. The damma of **هُمَا**, **هُم**, and **هُنَّ**, is changed after **ـَـ**, **يَـ**, and **نِي**, into kësra; as **يَأْتِيهِمْ**, *he will come to him, to them*; **أَيْتِيَهُنَّ**, *come to them* (dual m. and f.), *to them* (plur. fem.); **لَمْ تَرْضَيْهِ** *thou (fem.) hast not been pleased with him*.

Rem. *c*. The **يَـ** of the suffix 1. pers. sing. is sometimes elided; as **أَتَقَرُّنِي** for **أَتَقَرُّونِي**, *fear me*.

Rem. *d*. Old and poetic forms are: **يَـ** and **نِي**, **هُمْ** (**هَم**) or **كُم**. See §. 89, rem. *c*, and §. 20, 2 and 4.

Rem. *e*. On the suffix pronouns in Hebrew and Syriac see Gesenius' Heb. Gr. §§. 57 and 89, Cowper's Syr. Gr. §§. 64—66. In general, the Hebrew and Aramaic suffixes closely resemble those of the modern Arabic, as is shown by the following table of the suffixes appended to a noun in the singular.

Singular.			
	Masc.	Common.	Fem.
Ar. 3. p.	كِتَابُهُ, pron. <i>kitābo</i> , and sometimes written كِتَابُو أَبُو <i>abūh</i>.	...	كِتَابُهَا أَبُوهَا
Heb.	כְּתָבָהּ, כְּתָבוֹ אָבִיו, אָבִיהָ	...	כְּתָבָהּ אָבִיהָ
Chald.	כְּתָבָהּ אָבִיהָ (Syr. ܐܒܝܗ)	...	כְּתָבָהּ אָבִיהָ (Syr. ܐܒܝܗ)

	Masc.	Common.	Fem.
Ar. 2. p.	كِتَابَكَ, <i>pr. kitābak.</i> أَبُوكَ, <i>abūk.</i>	...	كِتَابِكَ, <i>pr. kitābek.</i> أَبُوكِي, <i>abūki.</i>
Heb.	כְּתִיבָךְ אָבִיךָ	...	כְּתִיבֶיךָ אִמֶּיךָ
Chald.	כְּתִיבָךְ אָבִיךָ	...	כְּתִיבֶיךָ אִמֶּיךָ (Syr. <i>أُمَمَ</i>)
Ar. 1. p.	...	كِتَابِي	...
		أَبِي	
Heb.	...	כְּתִיבִי אָבִי	...
Chald.	...	כְּתִיבִי (Syr. <i>مَلَمَ</i>) أَبِي (Syr. <i>أُمَ</i>)	...

Plural.

Ar. 3. p.	كِتَابَهُمْ	...	(كِتَابَهُنَّ)
	أَبُوهُمْ		(أَبُوهُنَّ)
Heb.	כְּתִיבָם אָבִיהֶם	...	כְּתִיבָן אִמֵּיהֶן
Chald.	כְּתִיבָהוּן (הוּם) אָבוֹהוּן (Syr. <i>أَهْوَه</i>)	...	כְּתִיבֵיהֶן אִמֵּיהֶן (Syr. <i>أَهْمَ</i>)
Ar. 2. p.	كِتَابُكُمْ	...	(كِتَابُكُنَّ)
	أَبُوكُمْ		(أَبُوكُنَّ)
Heb.	כְּתִיבְכֶם אָבִיכֶם	...	כְּתִיבְכֶן אִמֵּיכֶן
Chald.	כְּתִיבְכוּן (כוּם) אָבוֹכוּן (Syr. <i>أَهْمَ</i>)	...	כְּתִיבְכֶן אִמֵּיכֶן (Syr. <i>أَهْمَ</i>)

	Masc.	Common.	Fem.
Ar. 1. p.	...	كَتَبْنَا	...
		أَبْرَأْنَا	
Heb.	...	כָּתַבְנוּ	...
		אַבְרֵינוּ	
Chald.	...	כְּתַבְנָא (Syr. مَضَّ)	...
		אַבְרֵנָא (Syr. أَصَّ)	

186. Some forms of the verb are slightly altered by the addition of the accusative suffixes.

1) Those persons that end in the *êlif otiosum* (see §. 7 rem. *a*), reject it before the suffix, as being no longer necessary (since it was added only to prevent the possibility of the termination وُ being in some cases mistaken for the conjunction وَ, *and*); as نَصَرُوا *they helped*, نَصَرُونِي *they helped me*.

2) The final consonant of the 2. pers. masc. plur. Perf. retains before the suffixes, to avoid cacophony, the long damma which it had in an older stage of the language; as رَأَيْتُمْ *you have seen*, رَأَيْتُمُونِي *you have seen me*. The same thing takes place with the accusative suffix of the 2. pers. masc. plur. كُمْ, when it is followed by another suffix (see §. 187); as يُرِيكُمُوهُمْ *he shewed them to you*.

3) The 2. and 3. pers. masc. plur. Imperf. occasionally reject the termination نَ before the suffixes نِي and نَا; as تَأْمُرُونِي for تَأْمُرُونِي, *you order me*, تَقْلُونَا for تَقْلُونَا, *you hate us*.

4) The vowel — in the termination of the 2. pers. fem. sing. Perf. is sometimes lengthened before the suffixes; as كَسَرْتِيْ for كَسَرْتِ, *thou hast broken it*.

5) The ى of the 3. pers. masc. sing. Perf. in verba tertiae rad. ى, may be retained before the suffixes, or (which is more usual) be changed into ا; as رَمَيْتُ (§. 7 rem. c) or رَمَا, *he threw it*.

187. A verbal form may take two suffixes, provided they do not indicate one and the same person. These two may both be appended to the verb, the suffix of the 1. pers. naturally preceding that of the second or third, and the suffix of the 2. pers. that of the third. E. g. اَعْطَايْكَ, اَعْطَايْنِي, *he gave thee, it, to me*; يَكْفِيْكَهَمْ, *he will suffice thee against them* (will be sufficient to protect thee against them).

188. Sometimes, however, we find the pronominal object expressed, not by the accusative suffixes attached to the verb, but by the genitive suffixes appended to the word اِيَّا, 'iyyā (which never occurs alone). The following are the compound pronouns thus formed.

<i>Singular.</i>			
	Masc.	Common.	Fem.
3. pers.	إِيَّاهُ	...	إِيَّاهَا
2. pers.	إِيَّاهُ	...	إِيَّاهَا
1. pers.	...	إِيَّايَ	...

Dual.

	Masc.	Common.	Fem.
3. pers. ...		إِيَّاهُمَا	...
2. pers. ...		إِيَّاكُمَا	...
1. pers.

Plural.

3. pers. ...	إِيَّاهُمْ	...	إِيَّاهُنَّ
2. pers. ...	إِيَّاكُمْ	...	إِيَّاكنَّ
1. pers. ...		إِيَّانَا	...

Rem. a. The suffix of the 1. p. sing. is in this case *ي*, instead of *ى*, because all nouns ending in *ا* take that form. See §. 317 rem. a.

Rem. b. *إِيَّا* seems to be derived from the radical *أرى*, whence the cognate word *آية*, a sign, the figure or body (of anything), which is identical with the Hebrew *אוֹת* (for *אוֹתָה*), Aram. *אוֹתָ, אֲוֹתָ*. The word *אוֹת* (Aram. *אוֹתָ, יוֹתָ, מֹתָ*) is used in Hebrew as a pronoun, but with a wider range than *إِيَّا*, since it is frequently prefixed to definite nouns in the accus. (see Gesenius' Heb. Gr. §. 115, 2 and the note *). In later Hebrew and in Samaritan its use is even less restricted than in biblical Hebrew, for it is connected with prepositions in such phrases as *בְּאוֹתוֹ הַיּוֹם*, Samar. *בְּיֹתָה יוֹמָה*, on that same day; *בְּאוֹתָהּ*, *הָאָרֶץ*, Sam. *בְּיֹתָה אֶרְעָה*, in that same land. The Aethiopic uses *kīyā* with the pronominal suffixes exactly as the Arabic does *إِيَّا*, but whether the two words are radically connected is perhaps doubtful.

189. These suffixes compounded with *إِيَّا* are used in two cases.

1) Very frequently, but not always (see §. 187), when two suffixes would otherwise have to be appended to the same verb; as **أَعْطَانِي إِيَّاهُ**, instead of **أَعْطَانِيِي**, *he gave it to me*.

2) When the pronoun is, for the sake of emphasis, placed before the verb; as **إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ**, *thee (none but thee) we worship, and to thee we cry for help*. Compare in Heb. **הָאֱלֹהִים לֹא הִירָאנוּ**, Jerem. V. 22.

Rcm. a. The suffix attached to **إِيَّا** is always that which would occupy the second place, if appended to the verb. In certain cases this form alone is used, either for the sake of precision or of euphony. Thus, *he gave me to him* must be worded **أَعْطَاهُ إِيَّايَ**, to distinguish it from **أَعْطَانِيِي** *he gave him to me*; but it is euphony that requires **أَعْطَاهُ إِيَّاهُ**, *he gave it to him*, instead of **أَعْطَاهُ**.

Rcm. b. A very strong emphasis is expressed by prefixing the pronoun with **إِيَّا**, and at the same time appending the pronominal suffix to the verb; as **وَأِيَّايَ فَاتَّقُونِ**, *me therefore, fear me*.

II. The Noun.

190. The Noun, **الْإِسْمُ**, *nomen*, is of six kinds.

1) The *nomen substantivum*, or Substantive, more especially designated **الْإِسْمُ**, and also **الْمَوْصُوفُ**, *qualificabile*, that is, a word which admits of being united with a descriptive epithet (adjective).

2) The *nomen adjectivum*, or Adjective, **الصِّفَةُ**, *quality, descriptive epithet*.

3) The *nomen numerale*, or Numeral Adjective, **اِسْمُ اَلْعَدَدِ**, *the noun of number*.

4) The *nomen demonstrativum*, or Demonstrative Pronoun, **اِسْمُ اَلْاِشَارَةِ**, *the noun of indication*, that is, by which some object is pointed out.

5) The *nomen conjunctivum*, or Relative Pronoun, **اَلْمَوْضُولُ اِلَاسْمِی**, *the noun that is united (with a relative clause)*.

6) The *pronomen*, or Personal Pronoun, **اَلْاِسْمُ اَلنَّصَرُ**, *the noun that is kept in mind*, also called **اَلْكِنَايَةُ**, *αντωνυμία*.

Rem. Of the pronouns we have already treated in part in §§ 84—89 and 185—9, and some further remarks regarding them will be given in §. 317. The numeral adjectives and the demonstrative and relative pronouns will be handled separately, after we have done with the nouns substantive and adjective (see §§. 318—353). The nouns substantive and adjective we shall treat of together, because, in regard to form, they are identical in almost every respect.

A. The Nouns Substantive and Adjective.

1. The Derivation of Nouns Substantive and Adjective, and their different Forms.

191. Nouns are divisible, in respect of their origin, into two classes, *primitive* and *derivative*. The primitive nouns are all substantives; as **رَجُلٌ** *man*, **فَرَسٌ** *horse*, **عَيْنٌ** *eye*, **مَاءٌ** *water*. The derivative nouns may be substantives or

adjectives, and are either *deverbal*, that is, derived from verbs, as *تَقْسِيمٌ* *division* (from *قَسَمَ* to divide), *مِفْتَاحٌ* a *key* (from *فَتَحَ* to open), *مَرِيضٌ* *sick* (from *مَرَضَ* to be sick); or *denominative*, that is, derived from nouns, as *مَأْسَدَةٌ* a *place that abounds in lions* (from *أَسَدٌ* a lion), *إِنْسَانِيٌّ* *human* (from *إِنْسَانٌ* a human being), *كَلْبِيٌّ* a *little dog* (from *كَلْبٌ* a dog). At a later period, nouns were formed, in the language (or rather jargon) of the philosophical schools, from pronouns and particles (we might call them *depariculative*), as *أَنَايَةٌ* *egotism* (from *أَنَا* I), *كَيْفِيٌّ* *qualitative*, and *كَيْفِيَّةٌ* *quality* (from *كَيْفَ* how?).

Rem. In such Arabic Lexicons as are arranged according to the etymological principle, a verb is frequently given as the etymon of what are really primitive nouns, and a comparison of the meaning of the two shows that the former is in fact the derivative word. Thus *مَاءٌ*, *water*, is not derived from *مَاءَ*, to be full of water, which is given in the Dictionaries as its root, but, conversely, *مَاءَ* is a denominative verb, formed from *مَاءٌ*.

192. Deverbal nouns are divisible into two principal classes; namely:

- 1) *Nomina verbi*; *أَسْمَاءُ الْفِعْلِ*;
- 2) *Nomina agentis*, *أَسْمَاءُ الْفَاعِلِ*, and *nomina patientis*, *أَسْمَاءُ الْمَفْعُولِ*.

The *nomina verbi* are by their nature substantives, but have come to be used also as adjectives; the *nomina agentis* et *patientis* are by their nature adjectives, but have come to be used also as substantives.

193. Connected with the *nomina verbi* are the four following classes of deverbals nouns.

1) *Nomina vicis*, أَسْمَاءُ الْمَرَّةِ, nouns that express the doing of an action *once*.

2) *Nomina speciei*, أَسْمَاءُ التَّوَع, nouns of *kind* or *manner*.

3) *Nomina loci et temporis*, أَسْمَاءُ الْمَكَانِ وَالزَّمَانِ, also called *nomina vasis*, أَسْمَاءُ الظَّرْفِ, nouns of *place* and *time*.

4) *Nomina instrumenti*, أَسْمَاءُ آلَاتِهِ, nouns denoting the *instrument*.

194. Denominative nouns are divisible into six classes; namely:

1) *Nomen unitatis vel individualitatis*, اِسْمُ الْوَحْدَةِ, the noun that denotes *the individual*.

2) *Nomen abundantiae vel multitudinis*, اِسْمُ الْكَثَرَةِ, the noun that denotes the place where anything is found in *abundance*.

3) *Nomen vasis*, اِسْمُ الْوَعَاءِ, the noun that expresses the *vessel* which contains anything.

4) *Nomen relativum*, اِلِاسْمُ الْمُنْسُوبُ or اَلتَّسْبِيَةُ (lit. *the referred noun, the reference or relation*), a particular class of derivative adjectives.

5) *Nomen abstractum qualitatis*, اِسْمُ الْكَيْفِيَّةِ, the abstract noun of quality (see §. 191).

6) *Nomen diminutivum*, اِلِاسْمُ الْمُصَغَّرُ or اَلتَّصْغِيرُ (lit. *the lessened noun, the lessening*), the *diminutive*.

a. The Deverbal Nouns.

α) The Nomina Verbi.

195. The nomina verbi, **أَسْمَاءُ الْفِعْلِ**, are abstract substantives, which express the action, passion, or state indicated by the corresponding verbs, without any reference to object, subject, or time.

Rem. The *nómen verbi* is also called **الْمَصْدَرُ** (lit. *the place whence anything goes forth, where it originates*), because most Arab grammarians derive the compound idea of the finite verb from the simple idea of this substantive. We may compare with it the Greek Infinitive used with the article as a substantive.

196. The nomina verbi, which may be derived from the groundform of the ordinary trilateral verb, are:

- | | | |
|---------------------|----------------------|-----------------------|
| 1. فَعْلٌ | 13. فَعْلَى | 25. فَعَالَةٌ |
| 2. فَعَلٌ ✓ | 14. فَعَلَى | 26. فُعَالَةٌ |
| 3. فِعْلٌ ✓ | 15. فِعْلَى | 27. فُعُولٌ |
| 4. فِعْلٌ | 16. فُعْلَى | 28. فُعُولٌ |
| 5. فِعَلٌ | 17. فَعْلَانٌ | 29. فُعُولَةٌ |
| 6. فُعْلٌ | 18. فَعْلَانٌ | 30. فُعُولَةٌ |
| 7. فُعَلٌ | 19. فِعْلَانٌ | 31. فَعِيلٌ |
| 8. فَعْلَةٌ | 20. فُعْلَانٌ | 32. فَعِيلَةٌ |
| 9. فَعَلَةٌ | 21. فَعَالٌ | 33. مَفْعَلٌ |
| 10. فَعِلَةٌ | 22. فِعَالٌ | 34. مَفْعِلٌ |
| 11. فِعْلَةٌ | 23. فُعَالٌ | 35. مَفْعَلَةٌ |
| 12. فُعْلَةٌ | 24. فَعَالَةٌ | 36. مَفْعِلَةٌ |

197. *All* these nouns cannot, however, be formed from *every* trilateral verb. The majority of verbs admit of but one form, very few of more than two or three. What these are, must be learned from the Lexicon.

198. The five forms, which are most frequently used, are:

1. فَعْلٌ, 2. فَعْلٌ, 24. فَعَالَةٌ, 28. فُعُولٌ, 30. فُعُولَةٌ.

1) فَعْلٌ is the abstract noun from *transitive* verbs of the forms فَعَلَ and فَعِلَ; as قَتَلَ to kill, قَتْلٌ killing or being killed (§. 201); فَهَمَ to understand, فَهْمٌ understanding, insight.

2) فُعُولٌ is the abstract noun from *intransitive* verbs of the form فَعَلَ; as قَعَدَ and جَلَسَ to sit, قُعُودٌ and جُلُوسٌ sitting; خَرَجَ to go out, خُرُوجٌ going out.

3) فَعْلٌ is the abstract noun from *intransitive* verbs of the form فَعِلَ (§§. 38 and 92); as فَرَحَ to be glad, فَرَحٌ joy; مَرَضَ to be sick, مَرَضٌ sickness.

4) فَعَالَةٌ and فُعُولَةٌ are the abstract nouns from verbs of the form فَعَلَ; as سَهَلَ to be smooth, سَهَالَةٌ and سُهُولَةٌ smoothness, ease; خَشَنَ to be rough, خَشُونَةٌ roughness; سَرَوَ to be generous, سَرَاوَةٌ generosity.

Rem. a. The noun فَعْلٌ is also derived from verbs of the form فَعَلَ, sometimes along with فَعْلٌ, sometimes alone; as طَلَبَ to seek, طَلَبٌ search; هَرَبَ to flee, هَرَبٌ flight.

Rem. b. The abstract nouns of verbs which express *flight*, or *refusal*, usually take the form فَعَالٌ; as فَرَّ, نَفَرَ, شَرَدَ, to flee, فِرَارٌ, نِفَارٌ, شِرَارٌ; أَبَى to refuse, إِبَاءٌ. Those that express

sickness or ailment of any kind have ^{فُعَالٌ}, as ^{سَعَلَ} to cough, ^{سُعَالٌ}; violent or continuous motion, ^{فُعَلَانٌ}, as ^{طَارَ} to fly, ^{فُعِيلٌ}, ^{طَفِرَانٌ} to palpitate, ^{خَفَقَانٌ}; change of place, ^{فُعِيلٌ}, as ^{رَحَلَ} to travel, ^{رَحِيلٌ}; sound, ^{فُعَالٌ} and ^{فُعِيلٌ}, as ^{نَعَبَ} to croak, ^{نُعَابٌ} and ^{نَعِيبٌ}, ^{شَهَقَ} to sob, ^{شَهِيْقٌ}, ^{صَهَدَ} to neigh, ^{صَهِيْدٌ}, ^{نَهَقَ} to bray, ^{نَهَائٌ} and ^{نَهِيْقٌ}, ^{نَهَتَ} to roar, ^{نُهَاتٌ} and ^{نَهِيْتٌ}; office, trade, or handicraft, ^{فُعَالَةٌ}, as ^{خَلَفَ} to succeed, ^{خِلَافَةٌ} to be successor (^{خَلِيْفَةٌ}) or caliph, the caliphate, ^{كَتَبَ} to write, ^{كِتَابَةٌ} the office of secretary, ^{خَاطَ} to sew, ^{خِيَاطَةٌ} the trade of tailor.

199. If the middle radical of a verb can be pronounced with two or three vowels, and its signification varies accordingly, that verb may have several abstract nouns, one for each form and meaning of the Perfect. Thus, ^{رَفَعَ} is the abstract noun from ^{رَفَعَ} to raise; ^{رَفَعَةٌ} and ^{رَفَعَةٌ} from ^{رَفَعَ} to be high, exalted; ^{رَفَاعَةٌ}, ^{رِفَاعَةٌ}, and ^{رَفَاعَةٌ}, from ^{رَفَعَ} to have a loud voice.

200. If a verb has only one form, but several different significations, it has often different abstract nouns, one peculiar to each of its meanings. E. g. ^{حَكَمَ}, to judge, makes ^{حُكْمٌ}, but when it signifies to bridle (a horse), ^{حَكْمٌ}; ^{خَرَّ}, to fall prostrate, has ^{خَرٌّ} or ^{خُرُورٌ}, but when it means the sound of rushing water, ^{خَرِيرٌ}.

201. The nomina verbi are used both in an active and a passive sense; as ^{قَتَلَهُ} his killing (another) or his being

204. The abstract nouns of the verba mediae rad. geminatae are formed according to the rules given in §. 120. Hence مَدٌّ for مَدُّ, مَرْدٌ for مَرْدَدٌ (from رَدٌّ), تَغْرِيرٌ for تَغْرِيرَةٌ (from the second form of غَرٌّ).

Rem. a. Those nouns, of which the first and second radicals are pronounced with fêtha, undergo no contraction; as سَدَدٌ, عِلَلٌ, مَلَلٌ, غَصَصٌ.

Rem. b. The nouns of the third and sixth forms may either be contracted or not; as مُبَادَدَةٌ or مُبَادَّةٌ, تَسَابُبٌ or تَسَابٌ.

205. The formation of nouns from the verba hêmzala takes place according to the rules laid down in §§. 131—6.

206. Those verba primae rad. و, that reject the و in the Imperf. and Imperat. (§§. 142 and 144), drop it also in the verbal noun. E. g.

عِدَّةٌ	from وَعَدَ,	imperf. يَعِدُ,	imper. عِدْ
عِظَّةٌ	وَعِظَ	يَعِظُ	عِظْ
دَعَّةٌ	وَدَعَ	يَدَعُ	دَعْ
زِنَّةٌ	وَزَنَ	يَزِنُ	زِنْ
دِيَّةٌ	وَدَى	يَدِي	دِ

The termination ة, with which these nouns are furnished, is a compensation for the lost radical.

Rem. a. Not a few verba primae rad. و, however, have nouns of the form فَعْلٌ, though they drop the first radical in the Imperf.; e. g. وَجَرٌ, يَجِرُ, وَجَرَنٌ, وَجِنٌ, وَجِنٌ. Others have both

forms; e. g. **وَضَعَ**, **يَضَعُ**, **وَضَعٌ** and **وَضَعًا**; **وَزَنَ**, **يَزِنُ**, **وَزَنٌ** and **وَزْنًا**; **وَعَدَ**, **يَعِدُ**, **وَعْدٌ** and **وَعْدًا**.

Rem. b. In nouns from verba primae rad. **و**, this radical is changed into **ي**, if it be without a vowel, and kèsra precede; as **إِجَابٌ** for **إِوَجَابٌ**, from the fourth form of **وَجَبَ**; **إِسْتِيفَاءٌ** for **إِسْتِوَفَاءٌ**, from the tenth of **وَفَى**. See §. 145.

Rem. c. Compare in Hebrew, **לָדַע** (**לִדְעָה**), **לָשַׁח** (**לִשְׁחָה**), **לָדַע**, from **לָדַע**, **לָשַׁח**, **לָדַע**; **לָדַע**, **לָשַׁח**, **לָדַע**; **לָדַע** (**לִדְעָה**), **לָשַׁח** (**לִשְׁחָה**), **לָדַע**, from **לָדַע**, **לָשַׁח**, **לָדַע**. Corresponding forms in Syriac are **ܠܝܬܝܢܐ** (rad. **ܠܝܬܝܢܐ**), **ܠܝܬܝܢܐ** (rad. **ܠܝܬܝܢܐ**).

207. Nouns derived from verba mediae rad. **و**, et **ي** are subject to the same irregularities as those verbs (§. 150 and foll.).

208. If the noun from a verb mediae rad. **و**, or **ي** be of the form **فَعْلٌ**, the **و**, or **ي** remains unchanged; as **سَيَرٌ**, **قَوْلٌ**.

209. If the letter **و**, pronounced with fêtha, be preceded by kèsra, it is converted into **ي**; as **قِيَامٌ** for **قِوَامٌ**, from **قَامَ**; **صِيَانَةٌ** for **صِوَانَةٌ**, from **صَانَ**; **إِنْقِيَادٌ** and **إِنْقِيَادٌ** for **قَادٌ** and **إِقْتِوَادٌ**, from the seventh and eighth forms of **قَادَ**. Except in the third form, where it remains unchanged; as **عِوَانٌ** from **سَارَ**, **سِوَارٌ** from **جَارَ**, **جِوَارٌ** from **ثَارَ**, **ثِوَارٌ** from **نَاوًا** from **نِوَاةً**, **لِوَامٌ** from **لَوَامٌ**, **قِوَامٌ** from **عَارَ**.

210. Peculiar to verba mediae rad. **و**, et **ي** is the nominal form **فَعْلُولَةٌ**, in which **ي** always takes the place of the second radical; as **صَيْنُومَةٌ** from **دَامَ** (**دوم**), **بَيْنُومَةٌ** from **بَانَ** (**بين**), **صَبُونَةٌ** from **صَابَ** (**صوب**).

قِيلُولَةٌ from (غيب) غَاب from غَيْبُولَةٌ (شيخ) شَاخ (قيل) قَالَ.

211. In nouns of the fourth and tenth forms of verba mediae rad. و et ي, the second radical is elided, after throwing back its vowel upon the vowelless first radical; and the termination ة is appended to the noun by way of compensation (compare §. 206). E. g. إِقَامَةٌ and اسْتِقَامَةٌ for إِقْوَامٌ and اسْتِقْوَامٌ; إِقَادَةٌ and اسْتِقَادَةٌ for إِفْيَادٌ and اسْتِفْيَادٌ.

Rem. Nouns of the fourth form without the ة very rarely occur;

e. g. إِقَامٌ in the Kor'an, ch. XXI. 73 (for إِقْوَامٌ).

212. In nouns formed from verba tertiae rad. و et ي, the third radical is retained, when the second immediately precedes it and is vowelless; as فَرَى, زَهَر, رَمَى, غَزَو, غَشِيَان, رَضْوَان.

213. In nouns from verba tertiae rad. و et ي of the forms فَعَلٌ, فِعَلٌ, and فُعَلٌ, the third radical (which in this case always assumes the form of ي) rejects its damma, throws back the tènwin upon the fètha of the second radical, and becomes quiescent. E. g. لَطَى for لَطِي, رَضَى for رَضِي, هَدَى for هَدِي (compare §. 167, I. 2, and II. 2).

214. In nouns from verba tertiae rad. و of the form فَعَلَةٌ, the و is changed, after the elision of its fètha, into êlif productionis; as صَلَاةٌ for صَلَوَةٌ, حَيَاةٌ for حَيَوَةٌ, زَكَاةٌ for زَكْوَةٌ, شَكَاةٌ for شَكْوَةٌ.

Rem. a. We often find, however, the (etymologically more correct) orthography صَلَوَةٌ, حَيَوَةٌ, زَكْوَةٌ (§. 7, rem. d).

Rem. b. In the same way as حَيَاً for حَيَوً, we find مَرَضَاً for مَرَضِيَةً (مَرَضَوَةً), مَرَنَّا for مَرْنِيَةً, etc.

215. If the noun from a verb *tertia* rad. و be of the form فُعُولٌ or فُعُولَةٌ, the و productionis of the second syllable combines with the radical و into و; as عَلُوٌ, دُنُوٌ, for دُنُوٌ, عَلُوٌ. But, if these forms come from *verba tertia* rad. ي, the و productionis is changed, through the influence of the third radical, into ي, and combines with it into ي, whilst, at the same time, the damma of the second radical becomes a kèsra; as رُتِيٌ, مُضِيٌ, for رُتِيٌ, مُضِيٌ (compare §. 170). A further assimilation of the vowel of the first syllable sometimes takes place, as اِتِيٌ for اُتِيٌ, عِيتِيٌ for عُتِيٌ; just as in the plural of substantives we find دِلِيٌ, عِصِيٌ, قِيسِيٌ, for دِلِيٌ, عِصِيٌ, قِيسِيٌ, from دَلَرٌ, عَصَاٌ, قَوْسٌ.

216. If the noun from a verb *tertia* rad. ي be of the form فَعِيلٌ, the ي productionis of the second syllable combines with the radical ي into ي; as هَوِيٌ for هَوِيٌ, from هَوَى, imperf. يَهْوِي. In the same form from *verba tertia* rad. و, the third radical is converted into ي, and combines in the same manner with the ي productionis into ي.

217. In the *nomina verbi* of the forms فَعَالٌ, فَعَالٌ, and فُعَالٌ, the third radical of *verba tertia* rad. و et ي is changed into hèmza; as بَكَآءٌ, جَلَّآءٌ, خَفَّآءٌ. The same thing takes place in the verbal nouns of the fourth, seventh, eighth,

and tenth forms, as **إِسْتَدْعَاً**, **إِرْتَجَاً**, **إِنْجِلَاً**, **إِعْطَاً**; and in that of the third, when it has the form **يَقْتَالُ**, as **يَدَاً** from **كَادَى**. This change is caused by the preceding long fetha.

218. In the nomina verbi from the fifth and sixth forms of verba tertiae rad. و, et ي, the influence of the third radical (always ي, §. 169) converts the damma of the penult syllable into kësra, and the syllables **يَـ** are contracted into **ـِ** (according to §. 167, II. 2). Hence **تَجَلَّى** for **تَجَلَّى** (**تَجَلَّى**), **تَرَالٍ** for **تَرَالِي** (**تَرَالِي**).

β) The Nomina vicis or Nouns that express the Doing of an Action once.

219. That an act has taken place *once* (مَرَّةً), the Arabs indicate by adding the feminine termination **ـَة** to the verbal noun. For this purpose the form **فَعْلٌ** is always selected in the first form of the trilateral verb, **تَفْعِيلٌ** in the second, and **فِعْلَالٌ** in the quadrilaterals. E. g. **نَصْرَةٌ**, **قَعْدَةٌ**, **صَرْبَةٌ**, **فَرَّةٌ**, **إِحْرَافَةٌ**, **إِنْكَشَافَةٌ**, **إِتِّفَافَةٌ**, *the act of helping, sitting down, striking, fleeing, rolling, vexing, being uncovered, turning round, once*. These nouns are called **أَسْمَاءُ الْمَرَّةِ**, *nomina vicis*, or nouns that express the doing of an action once.

Rem. a. Nouns of this sort, derived from weak verbs, do not differ in form from those of the strong verbs; as **قَوْمَةٌ**, **وَعْدَةٌ**, **رَمِيَّةٌ**, **عَدْوَةٌ**, from **وَعَدَ**, **قَامَ**, **رَمَى**.

Rem. *b*. If the verbal noun happens to end in ـة , the feminine termination ـة cannot, of course, be appended to it, and the singleness of the action can only be expressed by means of the adjective وَاحِدٌ *one*, as $\text{وَاحِدَةٌ إِقَامَةٌ}$, from أَقَامَ , IV. of قَامَ .

Rem. *c*. From these nouns a dual and plural may be formed to express the doing of the act twice or oftener; as du. نَصْرَتَانِ , pl. نَصْرَاتٌ .

γ) The Nomina Speciei or Nouns of Kind.

220. The إِسْمُ النَّوعِ , or *noun of kind*, has always the form فِعْلَةٌ . It is placed after an adjective, to restrict the quality ascribed to a person or thing to the particular act indicated by the verb from which the noun is derived. E. g. $\text{هُوَ حَسَنٌ كِتْبَةً}$, *he is beautiful as to his manner of writing*, that is, he writes a good hand.

Rem. Nomina speciei are very rarely formed from derived forms of the trilateral verb or from the quadrilateral, and cannot be distinguished from their nomina vicis.

δ) The Nomina Loci et Temporis or Nouns of Place and Time.

221. The nouns called $\text{أَسْمَاءُ الظَّرْفِ}$ (*nomina vasis*), or $\text{أَسْمَاءُ الْمَكَانِ وَالزَّمَانِ}$ (*nomina loci et temporis*), are formed after the analogy of the Imperfect Active of the first form of the verb, by substituting the syllable مَ for the prefixes, and giving the second radical fetha , if the Imperfect has fetha or damma , but kèsra , if the Imperfect has kèsra . E. g. مَشْرَبٌ *a place for drinking, a reservoir or water-trough*, from شَرِبَ *to drink*, imperf. يَشْرَبُ ; مَنْهَلٌ *the time*

or *place for watering (camels)*, from نَهَلَ to drink, imperf. يَنْهَلُ;
 مَضْرَعُ the time when, or place where, one is thrown down
 or slain, from صَرَعَ to throw down, imperf. يَصْرَعُ; مَكْتَبُ
 a place where writing is taught, a school, from كَتَبَ to
 write, imperf. يَكْتُبُ; مَخْرَجُ and مَدْخَلُ, a place of egress
 and ingress, from خَرَجَ to go out, imperf. يَخْرُجُ, and دَخَلَ
 to go in, imperf. يَدْخُلُ; مَجْلِسُ the place where, or time
 when, several persons sit, room, assembly, party, conver-
 sation, from جَلَسَ to sit, imperf. يَجْلِسُ; مَقْصِدُ the place
 aimed at or made for, aim, intention, from قَصَدَ to make
 for, aim at, intend, imperf. يَقْصِدُ.

Rem. a. These nouns are called *أَسْمَاءُ الظَّرْفِ*, because
 time and place are, as it were, the vessels in which the act or state
 is contained.

Rem. b. Twelve of these nouns, though derived from verbs in
 which the characteristic vowel of the Imperfect is *damna*, take, not-
 withstanding, *késra*; viz.

1. مَجْزَرُ the place where a camel is slaughtered.
2. مَرْفِقُ . . . where one rests his elbow, the elbow.
3. مَسْجِدُ . . . of prayer, a mosque.
4. مَسْقِطُ . . . where anything falls.
5. مَسْكِنُ . . . where one dwells, habitation.
6. مَشْرِقُ . . . where the sun rises, the east.
7. مَطْلِعُ . . . of ascent or rising.
8. مَغْرِبُ . . . where the sun sets, the west.

9. **مَفْرَقٌ** . . . of division, in particular, where the hair divides in different directions, the crown of the head.
10. **مَنْبِتٌ** . . . where a plant grows.
11. **مَنْخَرٌ** . . . where the breath passes through the nose, the nostril.
12. **مَنْسِكٌ** . . . where a sacrifice is offered during a religious festival.

Of these, nos. 5, 7, 9, 11, and 12, may be pronounced with *fêtha*, and the same license is extended by some grammarians to all the rest. Instead of **مَنْخَرٌ** some say **مِنْخَرٌ**.

Rem. c. The same class of nouns exists in the other Shemitic languages. In Hebrew, the vowel of the first syllable has frequently been weakened into — and — ; as **מָקוֹם**, (מִקְוֶה), **מִשְׁאֵב**, — and — ; as **מִדְבָּר**, (מִדְבָּרָה), **מִדְבָּר**, (מִדְבָּרָה), **מִדְבָּר**, (מִדְבָּרָה).

222. Nouns of time and place, formed from *verba primae rad.* ו, et י, retain the first radical, even though it be rejected in the Imperfect of the verb (§§. 142, 144), and have invariably *kèsra* in the second syllable. E. g. **מְרֻעַד** the time or place of a promise or appointment, fixed time or place, from **וָעַד** to promise, imperf. **יַעֲד**; **מְרֻעַד** the place where anything is put, a place, from **וָשַׁע** to put down, to place, imperf. **יַשַּׁע**; **מְרֻעַד** a place that is dreaded, from **וָיַחַד** to be afraid, imperf. **יַיַחַד**.

223. Those formed from *verba mediae rad.* ו, et י undergo changes analogous to those suffered by the Imperfect of the verb (§. 150); that is to say, after the second radical

has taken *fēṭha* or *kēṣra*, according to §. 221, this vowel is thrown back upon the vowelless first radical, and the و or ی is changed into the homogeneous letter of prolongation (ا or ی). E. g. مَقَامٌ (مَقُومٌ) *place of standing, place*, from قَامَ to *stand*, imperf. يَقُومُ (يَقُومُ); مَغَاصٌ (يَغُوصُ) *diving-place*, from غَاصَ to *dive*, imperf. يَغُوصُ (يَغُوصُ); مَخَافٌ (مَخَوْفٌ) and مَهَابٌ (مَهْيَبٌ), *a place that is dreaded*, from خَافَ to *fear*, imperf. يَخَافُ (يَخَوْفُ), and هَابَ to *fear*, imperf. يَهَابُ (يَهْيَبُ); مَقِيلٌ (مَقِيلٌ) *place of resting at mid-day*, from قَالَ to *sleep at mid-day*, imperf. يَقِيلُ (يَقِيلُ); مَغَارَةٌ (مَغْوَرَةٌ) *a hollow place, a cave*, from غَارَ to *be hollow*, imperf. يَغُورُ (يَغُورُ).

224. Those formed from verba tertiae rad. و et ی follow the analogy of the verbal nouns يُعَلِّمُ from the same verbs (§. 213). E. g. مَنَجَى (مَنْجَوْ) *place of refuge*, from نَجَا to *escape*, imperf. يَنْجُو (يَنْجُو); مَرْعَى (مَرْعَى) *pasture-ground*, from رَعَى to *pasture or graze*, imperf. يَرْعَى (يَرْعَى); مَثْوَى (مَثْوَى) *the place where one stops*, from ثَرَى to *stop*, imperf. يَثْوَى (يَثْوَى); مَأْوَى (مَأْوَى) *do.*, from أَوَى to *go or resort to a place*, imperf. يَأْوَى (يَأْوَى); مَطْوَى (مَطْوَى) *a fold*, from طَوَى to *fold*, imperf. يَطْوَى (يَطْوَى); مَثْنَى (مَثْنَى) *a bend*, from ثَنَى to *bend*, imperf. يَثْنَى (يَثْنَى).

225. Nouns of time and place not unfrequently take the feminine form ة; as مَشْغَلَةٌ *time or place of occupation, business*; مَشْرَعَةٌ *the place where cattle, etc., are watered*; مَضْرِبَةٌ *the part of a sword with which the blow is struck*,

the edge; مَغَارَةٌ (مَغْرَرَةٌ) a cave; مَرْعَاءٌ (مَرْعِيَّةٌ) pasture-ground. If derived from a strong verb, the second rad. generally has in this case *ḍamma* instead of *fetha*; as مَقْبَرَةٌ cemetery, مَشْرَبَةٌ place for drinking, banqueting room. Some nouns have even three forms; as مَهْلِكَةٌ a place where people perish, a desert. Peculiar is مِثْلَةٌ, the place where a thing is supposed to be, from ظَنَّ to think, suppose, imperf. يَظُنُّ.

226. Some nouns of time and place, derived from verba primae rad. و, et ي, take the form مِفْعَالٌ (see §. 228). E. g. مِيلَادٌ time of birth, from وَلَدَ to bear; مِيعَادٌ appointed time for the fulfilment of a promise, from وَعَدَ to promise; مِيقَاتٌ appointed time, from وَقَّتَ to fix a time.

227. The nouns of time and place from the derived forms of the triliteral verb, or from the quadriliteral, are identical in form with the *nomina patientis* or passive participles. E. g. مُصَلًّى a place of prayer (صَلَّى to pray); مُدْخَلٌ the place through which, or the time when, one is made to enter (أَدْخَلَ to make one enter); مُنْصَرَفٌ place or time of returning (انْصَرَفَ to return); مُلتَقًى place or time of meeting (التَقَى to meet); مُسْتَهْدٌ the first day of the month (أُسْتَهْدَ الْهَلَالُ the new moon appeared).

ε) The *Nomina Instrumenti* or Nouns that indicate the Instrument.

228. The nouns which denote the instrument that one uses in performing the act expressed by a verb, are called in Arabic *أَسْمَاءُ آلَاةٍ*, *nomina instrumenti*. They have the

forms **مِفْعَلٌ**, **مِفْعَالٌ**, and **مِفْعَلَةٌ**, and are distinguished from the nouns of place and time by the *kèsra* with which the prefixed **م** is pronounced. E. g. **مِفْتَحٌ** or **مِفْتَحٌ**, a key, from **فَتَحَ** to open; **مِقْصَصٌ** (for **مِقْصَصٌ**) and **مِقْرَاضٌ**, a pair of scissors, from **قَصَّ** and **قَرَضَ** to cut; **مِقْوَدٌ**, a bridle or halter, from **قَادَ** to lead; **مِيزَانٌ** (for **مِوزَانٌ**), a balance or pair of scales, from **وَزَنَ** to weigh; **مِرْوَحٌ** and **مِرْوَحَةٌ**, a fan, from **رَاحَ** to blow (of the wind); **مِكَحَةٌ**, a broom, from **كَسَحَ** to sweep; **مِرْقَاةٌ** (for **مِرْقِيَةٌ**), a staircase or ladder, from **رَقِيَ** to mount.

Rem. a. A very few have the form **مُفْعَلٌ** or **مُفْعَلَةٌ**; as **مُنْخَلٌ**, a sieve, from **نَخَلَ** to sift; **مُدْقٌ**, a threshing machine, a mallet, from **دَقَّ** to pound or crush.

Rem. b. The corresponding Hebrew nouns have — and —, as well as —, in the first syllable; e. g. מִזְרָק, מִלְקָחִים, מִזְלֵג, מַדְמִדָּה, מַדְמִדָּה.

5) The Nomina Agentis et Patientis.

229. The nouns which the Arab Grammarians call **أَسْمَاءُ الْفَاعِلِ**, *nomina agentis*, and **أَسْمَاءُ الْمَفْعُولِ**, *nomina patientis*, are not *participles*, — since they do not of themselves express the idea of a fixed time, — but *verbal adjectives*, i. e. adjectives derived from verbs. They have their name, not from their own signification, or that of the verb from which they are derived, but from the voice from

which they are formed. For example, قَائِمٌ and مُنْتَظِمٌ are called *nomina agentis*, though the former comes from a neuter verb (*to stand*), and the latter from one that has a passive sense (*to be arranged*).

Rem. Verbal adjectives often become in Arabic, as in other languages, substantives.

230. The verbal adjectives, derived from the first form of the trilateral verb, have two principal forms, namely, the nomen agentis, فَاعِلٌ, and the nomen patientis, مَفْعُولٌ. E. g. كَاتِبٌ *writing, a secretary*, from كَتَبَ *to write*, مَكْتُوبٌ *written*, from كُتِبَ; خَادِمٌ *serving, a servant*, from خَدَمَ *to serve*, خُدُومٌ *served, a master*, from خُدِمَ; حَاكِمٌ *judging, a judge*, from حَكَمَ *to judge*; كَائِنٌ *being*, from كَانَ *to be*; مَوْجُودٌ *found, existing*, from وَجِدَ; مَجْنُونٌ *mad*, from جَنَّ.

Rem. فَاعِلٌ is the Aram. ܦܥܝܠ, ܦܥܝܠ, and Heb. פֻּעַל (with *ō* for *ā*). The form مَفْعُولٌ does not occur in either of these languages, the Heb. using instead of it פֻּעֵל = فَعُولٌ, and the Aram. ܦܥܝܠ = فَعِيلٌ (see §. 232 rem. *b*).

231. Besides these, there are other verbal adjectives derived from the first form of the verb, of which the following are the principal.

فَعْلٌ

فَعْلٌ

فَعْلٌ

فِعْلٌ

فَعْلٌ

فُعْلٌ

فَعَالٌ	فَعْلَانٌ
فُعَالٌ	فُعْلَانٌ
فَعِيلٌ	فُعْلَانٌ
فُعُولٌ	أَفْعُلٌ

232. Most of these adjectives come from neuter verbs, and express, partly, a quality inherent and permanent in a person or thing, — which is their most usual signification (see §. 38), — and, partly, a certain degree of intensity. Examples: صَعْبٌ *difficult*, from صَعَبَ; عَذْبٌ *sweet*, from عَذَبَ; حَسَنٌ *handsome*, from حَسَنَ; وَعِرٌ *rough*, from وَقَرَ; فَرِحٌ *glad*, from فَرَحَ; حَزِنٌ *sorry*, from حَزَنَ; يَقِظٌ *awake*, from يَقِظُ; نَدِيسٌ or نَدِيسٌ, *intelligent*, from نَدَسَ; جَدٌّ *large, coarse, fat*, from جَدَّ; دَقٌّ *fine, thin*, from دَقَّ; صَلْبٌ *hard*, from صَلَبَ; حَلْوٌ *sweet*, from حَلَوَ; مَرٌّ *bitter*, from مَرَّ; كَهَامٌ *blunt*, from كَهَمَ; جَبَانٌ *cowardly*, from جَبَنَ; شَجَاعٌ *brave*, from شَجَعَ; طَوَالٌ and طَوِيلٌ *long, tall*, from طَالَ; رَحِيمٌ *compassionate, merciful*, from رَحِمَ; خَفِيفٌ *light*, from خَفَّ; كَثِيرٌ *numerous*, from كَثَرَ; أَكُولٌ *gluttonous*, from أَكَلَ; قَرُولٌ or قَرُولٌ, *talkative*, from قَالَ; سَكْرَانٌ *drunk*, from سَكَرَ; غَضَبَانٌ *angry*, from غَضِبَ; غَرِيَانٌ *naked*, from عَرَى; نَدِمَانٌ *repentant*, from نَدِمَ.

أَحْدَبٌ *humpbacked*, from حَدَبٌ; أَصَمٌ *deaf*, from صَمٌ;
أَحْمَرٌ *red*; أَسْوَدٌ *black*.

Rem. a. The forms فَعِلٌ and فَعْلَانٌ, as also أَفْعَلٌ, when it denotes a colour or deformity, are chiefly derived from neuter verbs of the form فَعِلَ, يَفْعُلُ; whilst neuter verbs of the form فَعَلَ, يَفْعُلُ, generally give rise to the adjectives فَعْلٌ and فَعِيلٌ.

Rem. b. فَعِيلٌ, when derived from *transitive* verbs, has usually a *passive* sense; as قَتِيلٌ *slain* = مَقْتُولٌ, جَرِيحٌ *wounded* = رَكُوبٌ. The same is sometimes the case with فَعُولٌ, as مَجْرُوحٌ *ridden upon*, حَلُوبٌ *milked*, رَسُولٌ *sent, a messenger*.

Rem. c. The same adjectives, but more especially those of the form فَعُولٌ, often indicate either a very high degree of the quality which their subject possesses, or an act which is done with frequency or violence by their subject; and hence they are called اِبْنِيَّةُ اَلْمُبَالَغَةِ, *intensive forms*.

Rem. d. Many of these forms exist in Heb. and Aram. (see Gesenius' Heb. Gr. §. 83, I.); e. g. קָטַל = قَتَلَ, קָטַל = قَتِيلٌ, קָטַל = قَتُولٌ, קָטַל = قَتِيلٌ, etc.

233. From verbal adjectives of the form فَاعِلٌ, as well as from some others, is derived an adjective فَعَّالٌ, which approaches very nearly in meaning to فَعُولٌ and فَعِيلٌ, since it adds to the signification of its primitive the idea of intensiveness or of habit. Hence it is called اِسْمُ اَلْمُبَالَغَةِ, *the noun of intensiveness*. E. g. آكَلٌ *eating*, أَكَّالٌ *a glutton*

= كَذِبٌ *lying*, كَذَّابٌ *a (habitual) liar* = كَذُوبٌ;
عَالِمٌ *knowing, learned*, عَلَّامٌ *very learned*.

Rem. a. The nouns which indicate professions and trades have usually this form; as خَبَّازٌ *a baker*, خَيَّاطٌ *a tailor*, نَجَّارٌ *a carpenter*, سَقَّاءٌ *a water-carrier*, حَمَّالٌ *a porter*. Compare in Heb. and Aram. מִבְּרֵךְ, מִבְּרֵךְ, מִבְּרֵךְ, מִבְּרֵךְ, etc. Gesenius' Heb. Gr. §. 83. I. 6.

Rem. b. To some adjectives of this form the termination *عَلَّامٌ* is added, which gives still greater force to the meaning; as *عَلَّامٌ* *exceedingly learned*, نَسَّابَةٌ *a profound genealogist*, رَحَّالٌ *a great traveller*, فَهَّامٌ *very quick of comprehension*, جَمَّاعٌ *a great collector of books*. The same termination is more rarely appended to the adjective *فَاعِلٌ*, as رَاوٍ *one who hands down poems or historical facts by oral tradition*, رَاوِيَةٌ *crafty*, دَاوِيَةٌ *clever, crafty* (compare in Heb. דָּוִי from דָּוָה); or to *فَعُولٌ*, as *مَنْوُوتٌ* *taunting another person with favours conferred*, *كُذُوبَةٌ* *lying*, *مَلُوءَةٌ* *tired of, disgusted with*.

Rem. c. Other intensive adjectives, less common than *فَعَالٌ*, are *فُعَالٌ*, *فُعِيلٌ*, *فُعَلَةٌ*, and *فَعُولٌ* or *فُعُولٌ*. E. g. *حُسَانٌ* *very handsome*, *كُبَّارٌ* *very large*, *قَرَّاءٌ* *one who devotes himself to the study of the sacred writings*; *شَرِيبٌ* and *سَكِيرٌ* *drunken*, *فَحِيرٌ* *going astray, wandering*, *عَرِيضٌ* *fond of opposition*, *فَحِيرٌ* *boastful*, *صِدِّيقٌ* *truthful*; *حُطْمَةٌ* *breaking in pieces, crushing to bits*, *نَوْمَةٌ* *prone to laughter, to sleep*, *طَلَعَةٌ* *always on the watch*; *قَرُوقٌ* *timid*, *قَيُومٌ* *everlasting*, *قُدُّوسٌ* or *قُدُّوسٌ*, *most holy*, *سُبُّوحٌ* or *سُبُّوحٌ*, *greatly to be praised*. On the other

hand, **مِفْعَالٌ**, **مِفْعَالٌ**, and **مِفْعِيلٌ**, are, strictly speaking, substantives (*nomina instrumenti*), but used metaphorically as adjectives to mean "doing something like a machine, mechanically, and therefore invariably (habitually)". E. g. **مِطْعَنٌ** or **مِطْعَانٌ**, *thrusting with the spear*, **مِهْدَارٌ** or **مِهْدَارٌ**, *talking nonsense*, **مِطْعَمٌ** or **مِطْعَامٌ**, *very hospitable*, **مِذْعَانٌ** *docile*, **مِقْدَامٌ** *bold, daring*, **مِكَتَارٌ** or **مِكَتِيرٌ**, *talkative*, **مِعْطَارٌ** or **مِعْطِيرٌ**, *using perfumes*, **مِسْكِينٌ** *poor* (مِسْكِينٌ, مِسْكِينٌ). Sometimes the intensive termination **مِ-** is added; as **مِهْدَارَةٌ**, **مِقْدَامَةٌ**.

234. From verbal adjectives with three radicals, or with three radicals and a letter of prolongation, are derived adjectives of the form **أَفْعَلٌ**, which have the signification of our comparative and superlative, and are therefore called **أَفْعَلُ التَّفْضِيلِ**, *the noun of preeminence*, or **أَفْعَلُ التَّفْضِيلِ**, *the form af'alu denoting preeminence*. E. g. **حَسَنٌ** *beautiful*, **أَحْسَنٌ** *more or most beautiful*; **قَبِيحٌ** *ugly*, **أَقْبَحٌ** *uglier*, **أَقْبَحُ** *ugliest*.

Rem. Of this form there remain only a very few traces in Hebrew, none in Aramaic. Such are: **אֲרָבָה** *lying, false* (of a stream that dries up in summer), from **אָרַב** = **כָּאֲרַב**; **אֲרָבָה** *fierce, cruel*, perhaps connected with **קָסַר** *breaking in pieces*; **אֲרָבָה** (for **אֲרָבָה**) *lasting, perennial*, = **וָאֲרָב**; and even these have lost their original signification as comparatives and superlatives. See Gesenius' Heb. Gr. §. 117, note *.

235. No **أَفْعَلُ التَّفْضِيلِ** can be formed from the verbal adjectives of the passive voice and the derived forms of the

verb, nor from verbal adjectives that denote colours or deformities (because they are themselves of the form أَفْعَلُ). If we wish to say that one person surpasses another in the qualities expressed by such adjectives, we must prefix to the corresponding abstract or verbal nouns the comparatives أَقْبَحُ *stronger*, أَحْسَنُ *more beautiful or excellent*, أَشَدُّ *uglier*, خَيْرٌ *better*, شَرٌّ *worse*, and the like. E. g. أَشَدُّ أَحْسَنُ تَعْلِيمًا وَتَأْدِيبًا *(stronger as to redness) redder; (more excellent as to teaching and training) a better teacher and trainer*. This form of expression is sometimes employed where a simple comparative might have been used; as ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْرَةً *then, after that, your hearts became hard, like stones, or even harder (lit. stronger as to hardness)*, where أَشَدُّ أَقْسَى (el-Kor'an II. 65).

236. The verbal adjectives formed from the active and passive voices of the derived forms of the trilateral verb, and from the quadrilateral verb, are the following.

Trilateral Verb.

Act.	Pass.	Act.	Pass.
II. مُفْعِلٌ	مُفْعَلٌ	VII. مُنْفَعِلٌ	مُنْفَعَلٌ
III. مُفَاعِلٌ	مُفَاعَلٌ	VIII. مُفْتَعِلٌ	مُفْتَعَلٌ
IV. مُفْعِلٌ	مُفْعَلٌ	IX. مُفْعَلٌ	....
V. مُتَفَعِّلٌ	مُتَفَعَّلٌ	X. مُسْتَفْعِلٌ	مُسْتَفْعَلٌ
VI. مُتَفَاعِلٌ	مُتَفَاعَلٌ	XI. مُفْعَالٌ	....

Quadriliteral Verb.

I.	مُفَعِّلٌ	مُفَعِّلٌ	III.	مُفَعِّلٌ	مُفَعِّلٌ
	مُتَفَعِّلٌ	مُتَفَعِّلٌ		مُفَعِّلٌ	مُفَعِّلٌ

Rem. a. The characteristic vowel of the second radical is the same in all these verbal adjectives as in the corresponding Imperfects, excepting the active adjectives of the fifth and sixth forms of the triliteral verb and the second form of the quadriliteral, in which the second radical has instead of .

Rem. b. The preformative takes in Arabic the vowel , in Heb. and Aram. — (e. g. מְקַטֵּל, מְקַטֵּל = מְקַטֵּל, מְקַטֵּל = "מְקַטֵּל"), but the Aethiopic seems to have retained the original vowel in its prefix : *ma* (connected with *who?*), as : *máámmez* *oppressor* (ሰጠኛ, ሰጠኛ), : *(makwánnen) judge* (ጠቅላይ), : *(manáfek) sceptic, heretic* (ሙናቸኛ), : *(ma'ed) causing to tremble, dreadful* (ሙደኛ), : *(mafri) fruitful* (ሙቀኛ), : *(mastámher) imploring mercy* (ሙስጥገሙ), : *(matárgwem) an interpreter* (ሙጥገሙ).

237. In the formation of verbal adjectives from *verba mediae rad. geminatae*, the rules laid down in §. 120 are to be observed. Hence, becomes (see §. 13 rem.); , ; etc.

238. In the formation of verbal adjectives from the *verba hémzata*, the rules laid down regarding those verbs (§§. 131—6) are to be observed. Hence we write for (§. 135), for (§. 133), or for

مُؤَثِّرٌ for مُؤَثِّرٌ (§. 133), مُؤَثِّرٌ for مُؤَثِّرٌ, لَيْثِيمٌ for لَيْثِيمٌ, رَأُوفٌ for مُؤَثِّرٌ (§. 131).

Rem. ا preceded by kèsra becomes عى; as هَانِيٌ for هَانِيٌ.

239. In the formation of verbal adjectives from verba primae rad. عى, the rule laid down in §. 147 must be observed; as مُنِيرٌ for مُنِيرٌ.

240. In the nomina agentis of the first form of verba mediae rad. و et عى, the place of the middle radical is occupied by a عى with hèmza (arising, according to §. 133, out of ا); as قَائِلٌ (for قَائِلٌ), سَائِرٌ (for سَائِرٌ), instead of قَائِلٌ, سَائِرٌ.

Rem. This rule does not apply to the verbs mentioned in §. 160, which retain their middle radical unchanged; as صَائِدٌ, عَارِزٌ.

241. In the nomina patientis of the first form of verba mediae rad. و, the middle radical is elided, after throwing back its damma upon the preceding vowelless letter; as مَخْرُوفٌ, for مَخْرُوفٌ, from مَخْرُوفٌ. The same thing takes place in verba mediae rad. عى, with this difference, that (to indicate the elision of the radical عى) the damma is changed into kèsra, and, in consequence, the و productionis into a عى; as مَبِيعٌ, instead of مَبِيعٌ, from مَبِيعٌ.

Rem. In many of these verbs, however, the regular form of the nomen patientis is also admissible; e. g. مَضْرُوبٌ and مَضْرُوبٌ from مَضْرُوبٌ, مَكْنُوبٌ and مَكْنُوبٌ from مَكْنُوبٌ, مَكْنُوبٌ and مَكْنُوبٌ from مَكْنُوبٌ, مَكْنُوبٌ and مَكْنُوبٌ from مَكْنُوبٌ.

242. Verbal adjectives of the form **فَعِيلٌ**, derived from *verba mediae rad.* و et ی, become by transposition **فَعِيلٌ**, and then pass into **قِيلٌ**, which is in its turn frequently shortened into **فِيلٌ**. E. g. **مَيِّتٌ** or **مَيِّتٌ**, *dead*, for **مَيِّتٌ**, **لَيِّنٌ** or **لَيِّنٌ**, *soft, easy*, for **لَيِّنٌ**, **نَيِّفٌ** or **نَيِّفٌ** (**هَوِينٌ**), *easy, contemptible*; **نَيِّفٌ** or **نَيِّفٌ**, *exceeding* (**نَوَيْفٌ**); **نَيِّرٌ**, *bright* (**نَوَيْرٌ**); **نَيِّسٌ**, *nicked* (**نَوَيْسٌ**); **خَيْرٌ**, *good* (**خَيْرٌ**); **بَيِّنٌ**, *clear* (**بَيِّنٌ**); **سَرِيٌّ** (**سَرِيٌّ**).

243. Verbal adjectives from the derived forms of *verba mediae rad.* و et ی follow the same rules as their Imperfects.

244. The *nomina agentis et patientis* of the first form of *verba ultimae rad.* و et ی have already been mentioned (§. 167, II. 2, and §. 170). Verbal adjectives of the forms **فَعُولٌ** and **فَعِيلٌ** are treated according to the same rules as the *nomina patientis* (§. 170); e. g. **عَدُوٌّ** *an enemy*, **بَغِيٌّ** *unjust*, **سَرِيٌّ** *generous, noble*, **صَبِيٌّ** *a boy*, **سَبِيٌّ** *captive*, for **سَبِيٌّ**. **صَبِيٌّ**, **سَرِيٌّ**, **بَغِيٌّ**, **عَدُوٌّ**.

245. In all adjectives derived from *verba tertiae rad.* و et ی, if the second radical be pronounced with *fêtha*, the و and ی (which is converted into و) reject their vowel or *tênwîn*, and assume the nature of the *êlif maksûra* (§. 7, rem. 6). If the form be one that admits of complete declension, the *tênwîn* is transferred to the second radical. According to this rule are formed: 1) the *nomina patientis* of the derived forms, as **مَوِيٌّ** for **مَوِيٌّ**, **مَرْمِيٌّ** for **مَرْمِيٌّ**, **مُعْطِيٌّ** for **مُعْطِيٌّ** (**مُعْطِيٌّ**); 2) adjectives of the form **أَفْعَلٌ**, as

أَرَضِي for أَرَمِي, أَرَضِي for أَرَمِي. Compare §. 190. I. 2, and II. 2.

b. The Denominative Nouns.

α) The Nomina Unitatis or Nouns that denote the Individual.

246. The *أَسْمَاءُ الْوَاحِدَةِ*, or nouns of individuality, designate one individual out of a genus, or one part of a whole that consists of several similar parts. They are formed, like the analogous nomina vicis (§. 219), by adding the termination *ة* to the nouns that express the genus or whole. E. g. *حَمَامَةٌ* a pigeon, from *حَمَامٌ* pigeons, with the article, *الْحَمَامُ*, the genus pigeon or the whole number of pigeons spoken of; *ذَهَبَةٌ* a bit of gold, a nugget, from *ذَهَبٌ* gold; *تَبَنَةٌ* a straw, from *تَبَنٌ* straw.

Rem. Similar forms in Heb. are: *שִׁעָרַי*, *נִצָּחַי*, *נִצָּחַי*, *נִצָּחַי*, *נִצָּחַי*, *נִצָּחַי*. See Gesenius' Heb. Gr. §. 105, 3, e.

β) The Nomina Abundantiae vel Multitudinis.

247. The *أَسْمَاءُ الْكَثْرَةِ*, or nouns of abundance, designate the place where the object signified by the noun from which they are formed, is found in large numbers or quantities. They have the form *مَفْعَلَةٌ*, more rarely *مَفْعَلٌ*, and are, consequently, a mere variety of the nouns of place (§. 221). E. g. *مَأْسَدَةٌ* or *مَتْعَلَةٌ*, *مَجْعَلٌ* or *مَجْعَلَةٌ*, *مَدْعَبَةٌ*, *مَسْبَعَةٌ*, a place abounding in lions (*أَسَدٌ*), foxes (*شׁِיבָל*), beetles (*جַעַל*), wolves (*ذִיב*), beasts of prey (*سַׁבִּי*); *مַבְטָחَةٌ*, *مַقְشָׁא*, a bed of melons (*בִּטְיִיחַ*), cucumbers (*בִּטְיִיחַ*).

γ) The Nomina Vasis. or Nouns denoting the Vessel that contains anything.

248. The nomina vasis, **أَسَاءَ الرَّعَاءِ**, have the same form as the nomina instrumenti (§. 228); e. g. **مِثْبَرٌ** *a needle-case*, from **إِبْرَةٌ** *a needle*; **مِخْلَبٌ** *a milkpail*, from **حَلَبٌ** or **حَلَبٌ** *milk*; **مِلْبَنٌ** *a milkpail*, from **لَبَنٌ** *milk*, or *a brick-mould*, from **لَبْنَةٌ** *a brick*.

Rem. A very few take the form **مُفْعَلٌ** or **مُفْعَلَةٌ** (see §. 228 rem.); as **مُدْمَنٌ** *an oiljar*, from **دُهْنٌ** *oil*; **مُكْحَلَةٌ** *a phial for keeping kohl or eyesalve* (**كُحْلٌ**), to be carefully distinguished from **مِكْحَلٌ**, *the mil* (**مِيلٌ**) or *instrument with which it is applied to the eye*.

δ) The Nomina Relativa or Relative Adjectives.

249. The relative adjectives, **الْأَسَاءُ الْمَنْسُوبَةُ**, or simply **الْتِسَابَاتُ** (*relationes*), are formed by adding the termination **ِي** to the nouns from which they are derived, and denote that a person or thing belongs to or is connected therewith (in respect of origin, family, birth, sect, trade, etc.). E. g. **أَرْضِيٌّ** *earthly*, from **أَرْضٌ** *the earth*; **شَمْسِيٌّ** *solar*, from **شَمْسٌ** *the sun*; **حَسَنِيٌّ** *descended from Hasan* (**حَسَنٌ**); **تَمِيمِيٌّ** *belonging to the tribe of Tēmim* (**تَمِيمٌ**); **دِمَشْقِيٌّ** *born or living at Damascus* (**دِمَشْقٌ**); **مِصْرِيٌّ** *Egyptian*, from **مِصْرٌ** *Egypt*; **سَعْدِيٌّ** *a freedman of Sâd* (**سَعْدٌ**); **عِلْمِيٌّ** *scientific*, from **عِلْمٌ** *knowledge, science*; **حَنْفِيٌّ** *one who*

belongs to the sect of the Hanēfites, so called from their founder 'Abū Hanīfa (أَبُو حَنِيفَةَ); طَوِيلٌ from طَوِيلٌ, *long*; طَيِّبٌ from طَيِّبٌ, *good*.

Rem. *a*. The nomina relativa are chiefly formed from substantives and adjectives, but in more modern Arabic, and especially in the language of the schools, from the other kinds of nouns, and even from particles (see §. 191).

Rem. *b*. The nomina relativa derived from adjectives properly express "belonging to the class designated by such and such an adjective."

Rem. *c*. This termination is common in Heb. (מִי, מִיָּה, מִיָּהּ, מִיָּהוּ), as יִשְׂרָאֵלִי *Israelite*, עִבְרִי *Hebrew*, נִכְרִי *strange*. In Aethiopic, ṯ is generally used to form certain adjectives which are derived from other adjectives; as ḥLṯṯṯ (harrāsi) *a ploughman*, ṢḥLṯṯṯ (mahhārī) *compassionate*, from the obsolete ḥLṯṯṯ (= حَرَّاثٌ, حَرَّاشٌ) and ṢḥLṯṯṯ: whilst āwī and āy are the usual relative terminations; as ṢḥLṯṯṯ (medrāwī) *terrestrial*, ክርስቲያን (krestiyānāwī) *Christian*, ḥPṯṯṯ (āyyāwī) or ḥPṯṯṯ (āyyāy) *like* (from ḥPṯṯṯ: āy, *of what kind? which?*). The Aram. has the last of these forms, viz. מִי, מִיָּה, in general use; as מִצְרִי *Egyptian*, מִזְרַבְתִּי *eastern*.

250. In forming the nomina relativa, the primitive nouns undergo various changes in regard to the auxiliary consonants, to the final radicals , and ی, and to the vocalisation.

I. Changes of the Auxiliary Consonants.

251. The feminine termination مَیَّة, مَیَّة, and مَیَّة, are rejected; as مَکَّة *Mekka*, مَکِّي *Makki*; مَلَطِيَّة *Malatya*, مَلَطِي *Malatya*; صِقِلِيَّة *Sicily*, صِقِلِي *Sicily*; عِدَّة *a promise*, عِدِي *a promise*.

Rem. In the case of nouns which, like عِدَّةٌ, have lost their first radical, if the third radical be a weak letter, the first must be restored and the second take fêtha; as شَيْءٌ (from وَشَى), وَشَرِيٌّ (on the second, see §§. 258 and foll.).

252. 1) The feminine termination يَـ is rejected in nouns that have *four* or more letters, besides the يَـ; as حُبَارِيٌّ *a bustard*, حُبَارِيٌّ. But if the nouns ending in يَـ fem. have only *three* letters besides the يَـ, two cases are to be distinguished. a) If the second letter has a vowel, the يَـ is rejected; as جَمَرِيٌّ *a swift camel*, جَمَرِيٌّ. b) If the second letter is without a vowel, the يَـ may either be rejected (which is preferable), or changed into و; as حُبْلِيٌّ *pregnant*, حُبْلِيٌّ or حُبْلَرِيٌّ. — 2) The letter يَـ is likewise rejected in nouns that contain *four* or more letters besides the يَـ, if it belongs neither to the root nor the feminine termination, but is what the Arab grammarians call أَلِفٌ مُّؤَنَّنَةٌ or *the appended 'elif* (i. e. which gives to the word to which it is appended the form of a feminine noun, without, however, its being actually of that gender); as حَبْرَكِيٌّ *a bug or tick*, حَبْرَكِيٌّ. But if such nouns have only *three* letters besides the يَـ, it may either be changed into و (which is preferable), or rejected altogether; as عَلَقِيٌّ *a sort of heath*, عَلَقَرِيٌّ or عَلَقِيٌّ.

Rem. Later and corrupt forms are حُبْلَارِيٌّ and عَلَقَارِيٌّ, with long *ā* before the و.

253. The termination يَـ of a relative adjective falls away when a new relative adjective is to be formed from it;

Rem. a. There are, however, some exceptions to these rules.
 E. g. طَبِيعَةً nature, طَبِيعِيّ; مَدِينَةً a city, مَدِينِيّ (to distinguish it from مَدَنِيّ, belonging to el-Medina); هُدَيْلٌ, قُرَيْشٌ, هُدَيْلِيّ, قُرَيْشِيّ; سُلَيْمٌ, عَتِيكٌ (a tribe), هُدَيْلِيّ, قُرَيْشِيّ; سُلَيْمِيّ, عَتِيكِيّ. — نَبِيٌّ, a prophet, makes نَبَرِيّ, from the assimilated form نَبِيّ.

Rem. b. Words of the form ⁹فَيْد (for ⁸فَعِيد, §. 242) from radicals mediae و, et ي, reject the second ي along with its vowel kësra, or in other words follow the shorter form ⁹فَيْد; as طَيِّب from ⁸طَعِيب good. But طَي (a tribe) has ⁸طَاعِي.

256. The \mathfrak{S} productionis of the nomen patientis in verba tertiae \mathfrak{S} may be rejected, and the radical \mathfrak{S} changed into

, whilst the kèsra of the second radical becomes fèḥa; as ¹مَرْمِي thrown, ²مَرْمِي. But the better mode of formation is to reject both the ³ي productionis and the radical ⁴ي, so that the relative adjective coincides in form with the nomen patientis, ⁵مَرْمِي.

257. Lastly, the ⁶و productionis in the forms ⁷فَعُول and ⁸فَعُولَة, derived from verba tertiae ⁹و (§. 244) is rejected, and the second radical takes fèḥa instead of damma; as ¹⁰عَدُو (for ¹¹عَدُو) an enemy, ¹²عَدُو.

II. Changes of the Final Radicals ¹³و, and ¹⁴ي.

258. The *clif makṣūra* (l or ¹⁵ي, §. 7 rem. b), as the third radical of a *triliteral* noun, is changed into ¹⁶و, before adding the termination ¹⁷ي; as ¹⁸فَتَى a youth, ¹⁹فَتَوَى; ²⁰عَصَا a staff, ²¹عَصَوَى; ²²قَذَى a mote, ²³قَذَوَى. But if the noun has *four* letters, the final ²⁴ي (l does not occur in such words in good Arabic) may either be changed into ²⁵و, which is the better form, or be rejected; as ²⁶مِلْهَى a musical instrument, ²⁷مِلْهَوَى or ²⁸مِلْهَى; ²⁹مَعْنَى meaning, ³⁰مَعْتَوَى or ³¹مَعْنَى. If the noun contains *five* or more letters, the ³²ي is always rejected; as ³³مُصْطَفَى chosen, ³⁴مُصْطَفَى. — The same rules apply to the final ³⁵ي of radicals tertiae ³⁶و, et ³⁷ي, which falls away in some nouns after kèsra (see §. 167. II. 2); but it must be borne in mind that the missing ³⁸ي is to be counted as one of the letters of the word, and also, if it be changed into ³⁹و, that the kèsra always becomes fèḥa. E. g. ⁴⁰عَم

(for عَمَى ³ blind, عَمَوَى ³; شَجَى (for شَجَى ³) sorrowful, شَجَوَى ³; قَاضٍ (for قَاضٍ ³) a judge, قَاضَوَى or قَاضَى ³; مُعْتَدٍ (for مُعْتَدٍ ³) one who is hostile or unjust, مُعْتَدَوَى ³).

Rem. Such forms as مَعْنَاوَى ³, for مَعْنَوَى ³, are modern and corrupt.

259. The hèmza of the termination آء (the *ʿilif mèm-dūda*, §. 23 rem. a), when it marks the feminine gender, is always changed into و; as عَذْرَاءُ a virgin, عَذْرَاوَى ³; أَبْيَضَاءُ (a town in Persia), أَبْيَضَاوَى ³. If the hèmza be neither the feminine termination, nor a radical letter, but the so-called هَمْزَةُ الْإِلْحَاقِ (see §. 252, 2), — or if it be a radical letter, but sprung from an original و or ي, — it may either be retained unaltered, or changed into و; as عُنْبَاءُ a large sinew in the neck, عُنْبَاوَى ³ or عُنْبَاوَى ³; سَمَاءُ (rad. سَمَا to be high) heaven, سَمَاوَى ³ or سَمَاوَى ³. If, on the contrary, the hèmza be an original ء, it always remains unaltered; as قُرَاءُ (rad. قَرَأَ), قُرَامَى ³.

Rem. From بَهْرَاءُ (a tribe) is formed بَهْرَاوَى ³, and from الصَّنْعَاءُ (a city in Yèmén), صَنْعَاوَى ³.

260. Primitive defective substantives, i. e. those which have lost their third weak radical, — as أَبٌ, أَخٌ, حَمٌ, لُغَةٌ, etc., — necessarily recover it only in cases where it reappears in the dual and plural; — but if this reappearance be not necessary, the third radical may be omitted in the relative adjective. In all cases where the third radical is restored, it appears as و, whether it was originally ي or

not. E. g. أَبٌ (rad. ابو, dual أَبَوَانِ) *a father*, أَبَوِي; أَخٌ (rad. اُخو, du. أَخَوَانِ) *a brother*, أَخَوِي; لُعْلُعٌ (rad. لغو) *a dialect*, لُعْلُعِي; ابْنٌ (rad. بنى, du. ابْنَانِ) *a son*, ابْنِي or يَدَوِي or يَدِي (rad. يدى, du. يَدَانِ) *a hand*, يَدَوِي or يَدِي; بَنَوِي; بَنِي.

Rem. أُخْتُ, *a sister*, and بِنْتُ, *a daughter*, make أُخْتِي and بَنِي, as well as أَخَوِي and بَنَوِي.

261. The third radical ي of the form فَعْلُ, and more frequently of the form فَعْلَةٌ, is retained unchanged in some nouns, as ظَبْيٌ *a gazelle*, ظَبْيِي; whilst in others it is changed into و, — in which case the second radical takes fetha, — as قَرْيَةٌ *a village*, قَرْوِي. If the second radical in such nouns be a و or ي, combining with the third radical into وِي, this وِي is resolved into its original consonants, the second radical takes fetha, and final ي is converted into و; as طَيٌّ (for طَوِي) *a fold*, طَوَوِي; حَيٌّ (for حَوِي) *an Arab village*, حَوَوِي; حَيٌّ (for حَيِي) *living*, حَيَوِي.

Rem. Nouns of the forms فَعِيلٌ, فَعِيلَةٌ, فُعِيلٌ, فُعِيلَةٌ, etc. from verba tertiae rad. و et ي, reject the ي productionis and change a radical ي into و; as غَنَوِي, غَنَوِي. See §§. 255—6.

III. Changes in the Vocalisation.

262. In the form فَعْلٌ, the kèsra of the middle radical is changed into fetha; as مَلِكٌ *a king*, مَلِكِي. But in the form فِعْلٌ, the kèsra may be retained, for the sake of assonance with the preceding vowel; as إِبِلٌ *camels*, إِبِلِي or

إِبِلِي. In فَعَل, the fêtha may either be retained or changed into kèsra; as عِنَب *grapes*, عِنَبِي or عِينِي.

Rem. In nouns that consist of more than three consonants, the vowel of the penultimate letter is not altered. — An exception is تَغْلِب (a tribe), which makes تَغْلَبِي in preference to تَغْلَبِي.

263. Kèsra or damma of the penultimate consonant is changed into fêtha in all forms in which a و or ي has been rejected, or in which a final ي has been changed into و; as عَنَوِي, عَنِي; جَزَرِي, الْجَزِيرَةُ; و. In nouns of the form فَعَل, in which the last consonant is a و, the gèzma may either be retained, or replaced by fêtha; as بَدَوِي, بَدُو the desert, تَحَوِي, تَحُو grammar.

264. If a relative adjective is to be formed from a proper name that is compounded of *two words*, the following points must be attended to. — I. If the two words form a proposition, as تَأَبَّطَ شَرًّا (he carried mischief under his arm, the nickname of a celebrated poet and warrior), — or are contracted into one compound word (مُرْكَبٌ مَزْجِي), mixed compound) as بَعْلَبَك, قَالِيْقَلَا, the towns of *Bahlbèk* and *Kālikālā*, — then the second word is omitted, and the termination ي appended to the first; as بَعْلَبِي, قَالِي. — II. If the first word is in the status constructus, governing the second in the genitive, two cases arise. 1) If the governing word be one of the nouns أَب father, ابْن son, أُم mother, or بِنْت daughter, it is rejected, and ي appended to the governed word; as أَبُو بَكْرٍ *Abū-Bèkr*, بَكْرِي; ابْنُ الزُّبَيْرِ *Ibnu 'z-Zubèir*, زُبَيْرِي. 2) If the first word be

ignoramus (Fr. *abécédaire*), from ا ب ج د *abugéd*, the first four letters of the alphabet (§. 32).

265. A relative adjective is never formed from the plural, even where the sense might seem to demand it, but always from the singular; e. g. شَرَعِيٌّ *acquainted with the laws*, from شَرِيعَةٌ *a law*, plur. شَرَائِعُ *a seller of mats*, from حَصِيرٌ *a mat*, plur. حُصُرٌ. Such plurals, however, as are either really proper names, or approximate to them in sense, are excepted; e. g. أَنْبَارٌ (plur. of نَبِيرٌ *a leopard*) the tribe of 'Anmār, أَنْبَارِيٌّ; الْمَدَائِنُ (name of a city, properly the plur. of مَدِينَةٌ), مَدَائِنِيٌّ; الْأَنْصَارُ (of Mohammedi, epithet of the tribes of Aus, الْأَوْسُ, and Hazraj, الْحَزْرَجُ, at el-Medina), أَنْصَارِيٌّ.

Rem. In more modern Arabic, many relative adjectives are formed from the plurals of nouns that indicate the objects with which a person usually occupies himself in his trade, studies, etc. E. g. كُتُبٌ (plur. of كِتَابٌ) *books*, كُتُبِيٌّ *a bookseller*; سَاعَاتٌ (plur. of سَاعَةٌ) *watches*, سَاعَاتِيٌّ *a watchmaker*; جَرَائِمٌ (pl. of جَرِيْمَةٌ) *wounds*, جَرَائِمِيٌّ *a surgeon*; صِفَاتٌ (pl. of صِفَةٌ) *qualities, attributes*, صِفَاتِيٌّ *one who recognises in God attributes distinct from his essential nature*.

266. Biliteral particles double their second consonant before adding ي, provided it be a weak letter; but if it be a strong letter, this may be done, or not, at pleasure. E. g. لِمَ (for لِمَا) *why?* لِمَيٌّ or لِمَيٍّ; كَيْفَ *how much?* كَيْفَيٌّ or كَيْفَيٍّ; لَوْ *if*, لَوَيٌّ or لَوَيٍّ. If the second letter be a quiescent ĕlif, there is inserted between it and the termination ي a hêmza,

which may be changed at pleasure into a و; as لَا *not*, لَاوِي or لَاوِي. The pronoun مَا *what?* forms مَاوِي.

267. A younger relative termination, borrowed from the Aramaic, and used chiefly in scientific writings, is اِنِّى, as جِسْمٌ *body*, جِسْمَانِي (جِسْمَانِي); نَفْسٌ *soul*, نَفْسَانِي (نَفْسَانِي); رُوحٌ *spirit*, رُوحَانِي (رُوحَانِي); نُورٌ *light*, نُورَانِي (نُورَانِي); بَرَّانِي *external*; جَوَّانِي *internal*.

e) The Abstract Nouns of Quality, اَسْمَاءُ الْكَفِيَّةِ.

268. The feminine of the relative adjective serves in Arabic as a noun to denote the abstract idea of the thing, as distinguished from the concrete thing itself; and also to represent the thing or things signified by the primitive noun as a whole or totality. It corresponds therefore to German substantives in *heit* and *keit*, or *schaft* and *thum*, and to English ones in *head*, *dom*, *ty*, etc. E. g. اِلٰهِيَّةٌ *the divine nature*, *the Godhead* (اِلٰهٌ *God*); اَلْوَصْفِيَّةُ, *substantivity*, *adjectivity*, from اِسْمٌ *a substantive*, and وَصْفٌ *an adjective*; اَلْبَاهِيَّةُ *the what, substance, quiddity* (مَا *what?*); اَلْمَائِيَّةُ *wateriness* (مَاءٌ *water*); اَلْجَمْعِيَّةُ *totality*; اَلْكِتَابِيَّةُ *all that relates to books, the book-trade, etc.*; اَلْحَنَفِيَّةُ *what constitutes being a Hanèfite, the sect of the Hanèfites*; اَلنَّصْرَانِيَّةُ *Christendom, the Christian religion*; اَلْيَهُودِيَّةُ *Judaism*.

Rem. In a few cases the termination اَوْتٌ, borrowed from the Aramaic אֲוִת is similarly employed; as اَلْاِهَوْتُ *divinity*, (اِهْوَةٌ), اَلْاِنْسَانِيَّةُ *humanity* (اِنْسَانَةٌ), اَلْمَلِكُوَّةُ *royalty* (مَلِكَةٌ), اَلْجَبَرُوَّةُ *omnipotence*, etc.

2) The Diminutive.

269. The diminutive, *اَلتَّصْغِيرُ* or *اَلْاِسْمُ الْمَصْغَرُ*, when formed from a *trilateral* noun, takes the form *فَعِيلٌ*; as *كَلْبٌ* a dog, *كَلْبٌ*; *جَبَلٌ* a hill, *جَبَلٌ*. When the noun is *quadrilateral*, it takes the form *فُعَيْعِلٌ*; as *عَقْرَبٌ* a scorpion, *عُقَيْرِبٌ*. When the noun is *quinqueliteral*, but the fourth letter a *weak* one, the diminutive is *فُعَيْعِيلٌ*; as *عُصْفُورٌ* a sparrow, *عُصْفَيْفِرٌ*.

Rem. a. In forming a diminutive, it is not usual to fall back upon the root-consonants. On the contrary, the servile letters are generally taken into account, as long as the word does not exceed the form *فُعَيْعِلٌ*; as *أَزْرَقٌ* blue, *أَزْرَقٌ*; *مِعْطَفٌ* a mantle, *مُعَيْطِفٌ*. See however §. 282.

Rem. b. The first syllable of the form *فَعِيلٌ* seems to have been occasionally pronounced with *késra* instead of *damma*; at least the lexicographers mention such examples as *شَيْئٌ*, *بَيْئٌ*, *شَيْئٌ*, *بَيْئٌ*, etc. This may be owing to the proximity of the radical *ي* in these words.

Rem. c. There are no certain traces of this diminutive form in any of the other Shemitic dialects; unless we consider as such: *אַמְנִין* (from *אַמֵּן*), *אַמְנִין* the cerastes, a sort of snake (*سَفٌّ*), a contemptuous diminutive, like *عَلِيمٌ* (*عَلِيمٌ*), *عَلِيمٌ* a youth, (*حَمِيمٌ*), from *عَرَالٌ* (*عَرَالٌ*), and *عَرَالٌ* a fawn, (*عَرَالٌ* from *عَرَالٌ*). In the case of the two Hebrew words, the vowel *י* must be regarded as a weakening of *י* (orig. *י*), like *גִּלְיָה* for *גִּלְיָה*.

270. When the noun contains *five* letters, of which the fourth is a *strong* one, — or more than five, — the

diminutive ^{فُعَيْلٌ} is formed from the first four, and the rest are rejected; as ^{سَفَرَجَلٌ} *a quince*, ^{سُقَيْرٌ}; ^{عَنْدَلِيبٌ} *a nightingale*, ^{عَنْدَلٌ}. But if there be among the consonants several servile letters, these are rejected, or some of them; as ^{مُتَدَخِرٌ} *rolling oneself*, ^{دُحَيْرٌ}; ^{مُسْتَكِيلٌ} *striving to perfect oneself*, ^{مُكَيْلٌ}; ^{مُخْتَارٌ} *chosen*, ^{مُخَيَّرٌ} (for ^{مُخَيَّرٌ}), and not ^{مُخَيَّرٌ}.

Rem. a. If there be more servile consonants than must necessarily be cut off, their relative importance for the signification of the word is taken into account in choosing which is to be retained. In ^{مُسْتَكِيلٌ}, for example, ^م is preserved in preference to ^س or ^ت, because it indicates the participial form. But if all the consonants are of equal value, we may select which we please, and therefore the diminutive of ^{عَلَنَدِي}, *a sort of thorn*, is either ^{عَلِينِدٌ} or ^{عَلِيدٌ} (for ^{عَلِيدِي}).

Rem. b. The termination ^{أَن}, when appended to nouns of four or more letters, is not rejected, but remains attached to the diminutive, which is formed out of the preceding consonants; as ^{زَعْفَرَانٌ} *saffron*, ^{زَعْفِرَانٌ}.

Rem. c. Nouns containing five or more consonants do not exceed the form ^{فُعَيْلٌ}; and therefore a word which consists of four radical and one or more servile consonants, rejects the latter at once (except in the case specified in §. 269).

Rem. d. In place of the rejected consonants, a ^ي may be inserted immediately before the last letter; as ^{سَفَرَجَلٌ}, ^{سُقَيْرِي}.

271. The feminine terminations ^ة, ^{ِي}, and ^{َاء}; the relative termination ^{ِي}; the ending ^{أَن} in adjectives of

which the feminine is *فَعْلَى*; the dual and plural terminations *ـَانِ*, *ـُونَ*, and *ـَاتُ*; and the second syllable of the plural form *أَفْعَالُ*; are all disregarded. The diminutives must be formed out of the preceding consonants, and these terminations added to them. E. g. *قَلْعَةٌ* a castle, *قَلْعِيَّةٌ*; *حُبْلَى* pregnant, *حُبْلَى*; *مَرْثَا* Martha, *مَرْثِيَّةٌ*; *حَمْرَاءُ* red, *حَمْرِيَّةٌ*; *عَبْقَرِيٌّ* (from a place called *عَبْقَرُ*, supposed to be inhabited by the *ginn*) demoniacal, mighty, perfect, *عَبْقَرِيٌّ*; *سَكْرَانٌ* (fem. *سَكْرَى*) drunken, *سَكْرَانٌ*; *مُسْلِمَانِ* two Muslims, *مُسْلِمَانِ*; *مُسْلِمُونَ* Muslims, *مُسْلِمُونَ*; *مُسْلِمَاتُ* Muslim women, *مُسْلِمَاتُ*; *أَجْنَالُ* camels, *أَجْنَالُ*.

Rem. a. The fem. *ـَى* is rejected, when the noun consists of five letters, the third of which is strong, or of more than five; as *قَرْقَرَى* the back, *قَرْقَرَى*; *لُغَيْزَى* a riddle, *لُغَيْزَى*. But if, in the quinqueliteral noun, the third letter be a weak servile, either it, or the *ي*, may be omitted; as *حُبَارَى* a bustard, *حُبَيْرَى* or *حُبَيْرَى* (for *حُبَيْرَى*).

Rem. b. All diminutives ending in these terminations (excepting those of the dual, plural, and relative adjective) have *fêtha* over the consonant that follows the syllable *ـَى*.

272. The termination *ـَانِ* in *triliteral* nouns, of which the feminine is *not* *فَعْلَى*, is regarded as radical, and consequently the diminutive takes the form *فَعْنَيْعِلٌ*; as *سُلْطَانٌ* power, a sultan, *سُلَيْطَانٌ*; *شَيْطَانٌ* a devil, *شَيْطَانٌ*.

273. Proper names, consisting of two words (see §. 264), form their diminutives from the *first* word, the second

remaining unchanged; as عَبْدُ اللَّهِ 'Abdu 'llāh, عَبِيدُ اللَّهِ 'Obèidu 'llāh; بَعْلَبَكَ, بُعَيْلَبَكَ.

274. If a diminutive be formed from a *triliteral feminine* noun, which has not however a feminine termination, ة is added to the diminutive, provided that the primitive has no *nomen unitatis* (§. 246). E. g. شَمْسٌ *sun*, شَمْسِيَّةٌ; دَارٌ *house*, دَوِيرَةٌ; دُونِسٌ *tooth*, دُونِيَّةٌ. But if the primitive has a *nomen unitatis*, ة is not appended to the diminutive, in order to avoid ambiguity. E. g. شَجَرٌ *trees*, شَجِيرٌ, but شَجَرَةٌ *a tree*, شَجِيرَةٌ; بَقَرٌ *cattle*, بَقِيرٌ, but بَقَرَةٌ *an ox or cow*, بَقِيرَةٌ.

Rem. a. The diminutives of the fem. cardinal numbers, from 3 to 10 inclusive, do not take ة for the same reason; e. g. خَمْسٌ *five* (fem.), خُمَيْسٌ, but خَمْسَةٌ *five* (masc.), خُمَيْسَةٌ.

Rem. b. If the noun contains more than three consonants, ة is not added to the diminutive.

Rem. c. There are a few exceptions to both rules. For example, حَرْبٌ, *war*, makes حَرْيَبٌ; دَوْدٌ, *a herd of camels*, دَوِيدٌ; قَوْسٌ, *a bow*, قَوَيْسٌ; whilst قُدَامٌ, *the front*, and وَرَاءٌ, *the back*, have قُدَايِمَةٌ and وَرَيَيَّةٌ (for وَرَيْيَّةٌ).

275. The double consonants in nouns formed from *verba mediae rad. geminatae* are resolved; as قَلٌّ *a hill*, قَلِيلٌ; طَسٌ *a cup* (Fr. *tasse*), طُسَيْنٌ; مَدَّةٌ *time*, مَدِيدَةٌ.

276. If the second radical be a weak letter, and have been changed by the influence of the vowels into another, the original letter is restored in forming the diminutive. E. g. بَابٌ (بَوْبٌ) *a door*, بَوَيْبٌ; نَابٌ (نَيْبٌ) *an eye-tooth*, نَيْيَبٌ;

(مِيزَان) ميزان; مُمَيِّنِسِر, (مُنَيِّنِسِر) مُنَيِّنِسِر; مُوَيِّنِسِر; قَوَيِّنِمَة, (قَوْمَة) قِيَمَة a pair of scales, مُوَيِّنِسِر.

Rem. شَيْءٌ, a thing, commonly makes شُيُوءَة, instead of شَيْئَة (for شَيْئَة). From بَيْتٌ, a house, and شَيْخٌ, an old man, may be formed بُوَيَّت and شُويْنَخ, but the regular forms are better.

277. If the second letter be either a servile êlif, or an êlif, the origin of which is unknown, it is changed into و; as فَارَسٌ a horseman, فَوَيِّنِس; خَاتَمٌ a signet-ring, خَوَيِّنِم; دَابَّةٌ an animal, دَوَيِّنَة; عَاجٌ ivory, عَوَيِّنَج.

278. If the third letter be weak, it coalesces with the preceding ي of the diphthong يَ into ي; as غُلَامٌ a youth, غَلَام; غُلَيْمٌ a slave, غَلِيم; أَكُولٌ a glutton, أَكِيل; ظَلِيمٌ a male ostrich, ظَلِيم; فَتًى a youth, فَتًى; جَدْوَلٌ a brook, جَدِيد; عَصَا a staff, عَصِيَة.

Rem. In words of which the second and third radicals are contracted into ي, these letters must be separated, and treated according to this rule and §. 276; e. g. طَوًى a fold, (طَوًى), طَوًى; حَيَّةٌ a snake, (حَيَّة), حَيَّة.

279 A quadriliteral, of which the third and fourth letters are weak, rejects one of them; as يَحْيَى John, (يَحْيَى); (يَحْيَى); (يَحْيَى); أَسْوَدٌ black, (أَسْوَد); (أَسْوَد); صَبًى a boy, (صَبًى); (صَبًى); (صَبًى); عَدُوٌّ an enemy, (عَدُوٌّ); (عَدُوٌّ).

280. The infinitives of verba primæ و, which reject the first radical and take the fem. termination َ in exchange (§. 206),

resume the و in their diminutives; as وَعِدَّةٌ *a promise*, وَعَيْدٌ; جِدَّةٌ *affluence*, وَجَيْدٌ.

Rem. They are distinguished by the ة from the diminutives of the form فَعْلٌ in the same verbs; such as وَعَيْدٌ from وَعَدٌ, etc.

281. Nouns which have lost their third radical, — whether they have the fem. termination ة or not, — recover it only when they consist of but *two* letters besides the ة. E. g. دَمٌ *brother*, (أخو), أَخٌ; أَبٌ *father*, (أبو), أَبِي; شَفِيهَةٌ *a lip*, شَفَى مُوًى and مُوًى *water*, مَاءٌ; دُمًى *a maidservant*, أَمِيَّةٌ; سَنَةٌ *a year*, سَنِيَّةٌ and سُنِيَّةٌ; هَنَةٌ *a thing*, هَنِيَّةٌ, هُنِيَّةٌ, and هَيْتَةٌ. But if they consist of three or more letters, exclusive of ة, the third radical does not reappear. E. g. مُسْتَدْعٍ *a judge*, قَاضٍ; مُدْعٍ *calling for help*, مُدْعٍ.

Rem. فَمٌ, *mouth*, of which the radical is فَوًى, forms its diminutive accordingly, فَوِيَّةٌ.

282. Those nouns which, after having lost their third radical, take a prosthetic ةlif, reject the ةlif, and recover their original letter. E. g. اِسْمٌ *a name*, سَمًى; اِبْنٌ *a son*, بَنًى; اِسْتٌ *the anus*, سَتِيهَةٌ.

Rem. The diminutives of أُخْتٌ, *sister*, and بِنْتٌ, *daughter*, are formed like those of أَخٌ and اِبْنٌ, and distinguished by the fem. termination; أُخْيَةٌ, أُخْيَةٌ.

283. Another way of forming diminutives is to fall back upon the root. If this consists of *three* consonants, the diminutive is فُعَيْلٌ; if of *four*, فُعَيْعِلٌ (see §. 269 rem. a).

E. g. **أَسْوَدٌ**; **قُضِيَ**, **قَافٍ**; **حُرَيْثٌ**, **حَارِثٌ**; **عُطِيفٌ**, **مِعْطَفٌ**;
تَصْغِيرٌ **عُصْفُورٌ**, **عُصْفِيرٌ**. This sort of diminutive is called **التَّخْصِيمُ**, *the softened or curtailed diminutive*.

284. With regard to this sort of diminutive the following rules are to be observed. 1) If a masc. noun ends in **ـَة**, this termination falls away; e. g. **حَارِثَة** (a name), **حُرَيْثٌ**. 2) Fem. nouns in **ـَى** and **ـَاءَ** reject these terminations and take **ـَة**; as **حُنَى**, **حُنَيْلَة**; **حَمْرَاءَ**, **حُمَيْرَة**.

Rem. Very irregular diminutives are: **رَجُلٌ** a man, **رُجُلٌ**;
عُشْيَانٌ and **عُشَيْشِيَّةٌ** *night/all*, **عُشِيَّةٌ**; **مُغِيرَبَانٌ**, **مَغْرِبٌ** *sunset*;
أُنَيْسِيَانٌ, **أُنَيْسِيَّةٌ** *a night*, **لَيْلَة**; **أُنَيْسِيَانٌ**, **أُنَيْسِيَّةٌ** *a human being*, **إِنْسَانٌ**;
أَبْنُونَ, **أَبْنٌ** *sons* (plur. of **ابنٌ**); **لَيَالٍ** for **لَيَالِي**.

η) Some other Nominal Forms.

285. The form **فَعْلَةٌ** frequently means a *small piece* of anything; as **قِطْعَةٌ** a piece, **كِسْرَةٌ** a fragment, **جَذْوَةٌ** a spark, **خِرْقَةٌ** a rag, **فِرْقَةٌ** a sect.

286. The form **فُعْلَةٌ** is often used to signify a *small quantity*, such as can be contained in a place at once. E. g. **قُبْضَةٌ** a handful; **أَكْلَةٌ**, **لُقْمَةٌ**, **مُضْغَةٌ**, a morsel, a mouthful; **شَرْبَةٌ** a draught of water. It also denotes colour; as **حُمْرَةٌ** redness, **صُفْرَةٌ** yellowness.

287. The form **فُعَالٌ** denotes *diseases*; as **حُمَامٌ** a fever, **زُكَامٌ** a cold, **سُعَالٌ** a cough, **صُدَاعٌ** a headache, **طَحَالٌ**, **كَبِدٌ**, **كَبِدٌ** *disease of the spleen* (**طَحَالٌ**), *of the liver* (**كَبِدٌ**).

288. The form **فَعَالَةٌ** denotes *small portions* that are broken off or thrown away; as **بُرَادَةٌ**, **قُرَاصَةٌ**, *filings*; **بُرَايَةٌ** *shavings*; **فَلَامَةٌ**, **قُصَاصَةٌ**, *parings*; **كُنَاسَةٌ**, **كُسَاحَةٌ**, *sweepings*; **عُجَالَةٌ** *a little food got ready in haste*; **عَفَازَةٌ** *a small quantity of broth* (left in a borrowed pot, when it is returned).

2. The Gender of Nouns.

289. In respect of gender, Arabic nouns are divisible into *three* classes; 1) those which are only *masculine* (**مَذَكَّرٌ**); 2) those which are only *feminine* (**مُؤَنَّثٌ**); 3) those which are both masc. and fem., or, as it is usually phrased, of the *common* gender.

Rem. None of the Shemitic languages have what we call the *neuter* gender.

✓ 290. That a noun is of the *fem.* gender may be ascertained either 1) from its *signification*, or 2) from its *form*.

1. Feminine by signification are:

a) All common nouns and proper names that denote females; as **أُمٌّ** *a mother*, **عَرُوسٌ** *a bride*, **عَجُوزٌ** *an old woman*; **مَرْيَمٌ** *Mary*, **هِنْدٌ** *Hind*, **سُعَادٌ** *Suād*. ✓

b) Proper names of countries and towns, because the common nouns **أَرْضٌ**, **مَدِينَةٌ**, and **قَرْيَةٌ**, regarded as the mothers and nourishers of their inhabitants, are fem. E. g. **مِصْرٌ** *Egypt*, **مُحَا** *Mocha*. ✓

c) The names of the winds and different kinds of fire, because the common nouns **رِيحٌ**, *wind*, and **نَارٌ**, *fire*, are fem. E. g. **قَبُولٌ** *the east wind*, **دَبُورٌ** *the west wind*, ✓

شَمَالٌ *the north wind*, جَنُوبٌ *the south wind*; سَعِيرٌ, حَيْمٌ, *blazing fire*, لَظَى, سَقَرٌ, *hell-fire*.

d) The names of many parts of the body, especially those that are double; as يَدٌ *hand*, رِجْلٌ *foot*, عَيْنٌ *eye*, سِنَّ *tooth*, كَتِفٌ *shoulder*, كَبِدٌ *liver*.

Rem. رَأْسٌ *head*, وَجْهٌ *face*, أَنْفٌ *nose*, فَمٌ *mouth*, صَدْرٌ *breast*, بَطْنٌ *belly*, ظَهْرٌ *back*, and the names of the blood, muscles, sinews, and bones, are masc.

e) Collective nouns (شِبْنَةُ الْجَمْعِ, *resembling the plur.*), which denote living objects that are destitute of reason, and which do not form a nomen unitatis; as إِبِلٌ *camels*, ذَوْنٌ *a herd of camels*, غَنَمٌ *sheep*.

2. Feminine by form are:

a) Nouns ending in ة; as جَنَّةٌ *a garden*, ظُلْمَةٌ *darkness*, حَيَاةٌ, or حَيَوَةٌ *life*.

b) Nouns ending in يَ or اَ (ʿlif makṣūra, §. 7 rem. b), when that termination does not belong to the root; as ذِكْرَى *memory*, بُهْمَى *a kind of plant*, دُنْيَا *the world*, رُؤْيَا *a vision or dream*.

c) Nouns ending in آء, when that termination does not belong to the root; as صَحْرَاءٌ *a plain or desert*, قَاصِعَاءٌ *a mouse's hole*, كِبْرِيَاءٌ *glory (of God), pride (of man)*, خَيْلَاءٌ *vainglory, arrogance*.

Rem. a. A few nouns ending in ة, and those verbal adjectives to which ة is added to intensify their signification (§. 233 rem. b, c), are masc., because they apply to males; e. g. خَلِيفَةٌ *a deputy* or

caliph (compare in Italian, *il podestà*), عَلَامَةٌ *very learned*, رَاوِيَةٌ *a traditionary*.

Rem. b. With the above rules compare the usage of the other dialects. Gesenius' Heb. Gr. §. 105, 1. 3. 4. Cowper's Syr. Gr. §. 132, 2.

291. The following is a list of nouns which are fem., not by form or signification, but merely by usage.

✓ أَرْضٌ <i>earth.</i>	ضَبُعٌ <i>hyaena.</i>
أَنْعَى <i>viper.</i>	عَرُوفٌ <i>metre.</i>
✓ بَيْتْرٌ <i>well.</i>	عَصَا <i>staff.</i>
جَهَنَّمُ <i>Hell.</i>	فَأْسٌ <i>axe.</i>
✓ حَرْبٌ <i>war.</i>	فِرْدَوْسٌ <i>Paradise.</i>
✓ خَمْرٌ <i>nine.</i>	كُاسٌ <i>cup.</i>
✓ دَارٌ <i>house.</i>	مَنْجَنُونٌ <i>waterwheel.</i>
دِرْعٌ <i>coat of mail.*</i>	مَنْجَنِيْقٌ <i>catapult.</i>
دَلْوٌ <i>bucket.</i>	مُوسَى <i>razor.</i>
رَحَى <i>mill.</i>	نَارٌ <i>fire.</i> ✓
✓ رِيحٌ <i>wind.</i>	نَعْلٌ <i>shoe.</i>
✓ شَمْسٌ <i>sun.</i>	نَفْسٌ <i>soul.</i> ✓

292. Masculine or feminine are:

1) Collective nouns (شُبُهُ الْجَمْعِ), denoting animals and plants, which form a *nomén unitatis*. E. g. حَمَامٌ *pigeons*, جَرَادٌ *grasshoppers*, locusts, نَحْلٌ *bees*, نَخْلٌ *palmtrees*. ✓

* When it means *a woman's dress*, it is masc.

These are masc. by form, fem. by signification (جَمَاعَةً *totality*).

2) The names of the letters of the alphabet, and words regarded merely as such; as هَذِهِ الْاَلِفُ, or هَذَا اَلْاَلِفُ, *this elif*; مَاءٌ هَذِهِ, or مَاءٌ هَذَا, *this word ماء (water)*. The fem. gender is the more usual in these cases. A word, regarded merely as such, is treated like a proper name, and therefore does not take the article.

3) A considerable number of nouns, of which the following are those that most frequently occur.

أَرْبٌ <i>hare</i> (generally fem.).	سَّمَاءٌ <i>heaven.</i>
إِزَارٌ <i>a sort of robe.</i>	سُوقٌ <i>market.</i> ✓
إِصْبَعٌ <i>finger.</i>	شَعِيرٌ <i>barley.</i>
ثَدْيٌ <i>breast.</i>	صِرَاطٌ <i>way, road (via strata).</i> ✓
جَنَاحٌ <i>wing.</i>	صُلْحٌ <i>peace.</i> ✓
حَالٌ <i>state, condition.</i> ✓	صَلِيفٌ <i>one side of the neck.</i>
حَانُوتٌ <i>booth, shop.</i>	صَاعٌ <i>a kind of dry measure.</i>
سَبِيلٌ <i>path.</i> ✓	فُحَى <i>forenoon.</i>
سَرَى <i>journey by night.</i>	ضَرْبٌ <i>white honey.</i>
سِكِّينٌ <i>knife.</i>	طَرِيقٌ <i>road.</i> ✓
سِلَاحٌ <i>weapon.</i> ✓	عُجْرٌ <i>hinder part.</i>
سُلْطَانٌ <i>emperor, empress.</i> ✓	عُرْسٌ <i>wedding.</i>
سِلْمٌ <i>peace.</i> ✓	عَسَلٌ <i>honey.</i>
سُلْمٌ <i>ladder.</i>	عُقَابٌ <i>eagle.</i>

عُنُقُ neck.	كِرَاعُ tibia or shin-bone.
عَنْكَبُوتُ spider (gen. fem.)	لَيْلُ night.
فَرَسُ horse.	مِسْكُ musk.
فُلُكُ ship.	مَعَى intestines.
قَفَا back of the neck.	مِنْعُ salt (gen. fem.).
قَوْسُ bow (gen. fem.)	

293. From most adjectives and some substantives of the masc. gender, feminines are formed by adding the terminations ـِة , ـِى , or ـِآ (§. 290, 2).

Rem. Only ـِة is appended to the masc. without farther affecting the form of the word; ـِى and ـِآ have forms distinct from the masc., which must be learned by practice.

294. The most usual termination, by the mere addition of which to the masc. feminines are formed, is ـِة ; as عَظِيمٌ great, عَظِيمَةٌ; جَدُّ a grandfather, جَدَّةٌ a grandmother; نَتَّى a young man, نَتَاءٌ a young woman.

Rem. ـِة is a compromise in orthography between the ancient ـِا , *at*, and the modern ـِا , *a*; a view which is confirmed by the comparison of the verbal form قَتَلَتْ (3. p. sing. fem. Perf.) with the Heb. קָטְלָהּ (see §. 90, general remarks). The original ـِا appears in the dual, in the words بِنْتٌ and أُخْتُ, and in some other instances in the Kor'ān (such as رَحِمْتُ for رَحِمَةٌ). The Hebrew generally has, like the modern Arabic, ـِا in the absolute state of the noun, but also ـِا , and more rarely ـِا , ـِا (Gesenius' Heb. Gr. §. 79). In the construct state the ancient ـِا , ـِا , has everywhere maintained itself (Heb. Gr. §. 87, 2 b); and the ـِا is found in Phœnician even in the absolute. In Aramaic, ـِا is usually substituted for ـِا , as ـِا = ـِا , but the original ـِا appears in the construct and emphatic states,

صَدْمَكْدَا, صَدْمَكْدَا. The Aethiopic has preserved the ancient 𐩦, as 𐩦𐩣𐩪: (gannat) a garden (جَنَّةٌ; 𐩦𐩣𐩪, 𐩦𐩣𐩪, 𐩦𐩣𐩪; 𐩦𐩣𐩪, 𐩦𐩣𐩪, 𐩦𐩣𐩪).

295. Feminines in ى are formed:

1) From adjectives of the form فَعْلَانُ, the fem. of which is فَعْلَى; as غَضْبَانُ *angry*, غَضْبَى; سَكْرَانُ *drunk*, سَكْرَى; شَبَعَانُ *sated*, شَبَعَى.

2) From adjectives of the form أَفْعَلُ, when they have the *superlative* signification, in which case the fem. is أَفْعَلَى; as الْأَكْبَرُ *the largest*, الْأَكْبَرَى; الْأَصْغَرُ *the smallest*, الْأَصْغَرَى; الْأَعْظَمُ *the greatest*, الْأَعْظَمَى.

Rem. a. Adjectives of the forms فَعْلَانُ and أَفْعَلَانُ form their fem. by adding ى; as نَذْمَانُ *repentant*, نَذْمَانَى; عُرْيَانُ *naked*, عُرْيَانَى.

Rem. b. The fem. of أَوَّلُ (for أَوَّلُ or أَوَّلُ), *first*, and آخِرُ (for آخِرُ), *last*, are أَوَّلَى and آخِرَى. The numeral adjective أَحَدُ, *one*, has إِحْدَى.

296. Feminines in آء are formed from adjectives of the form أَفْعَلُ, which have not the comparative signification; as أَصْفَرُ *yellow*, أَصْفَرَاءُ; أَجْمَرُ *having a handsome person*, أَجْمَرَاءُ; أَحْدَبُ *humpbacked*, أَحْدَبَاءُ. Many of these adjectives are not in actual use in the masc.; as هَظْلَاءُ *discharging heavy and continuous rain*, حَسَنَاءُ *beautiful*.

297. All adjectives have not a separate form for the fem. The following forms are of both genders.

1) فَعُولُ, when it has the same meaning as فَاعِلُ; as رَجُلٌ صَبُورٌ *a patient man*, امْرَأَةٌ صَبُورَةٌ *a patient woman*,

كَذُوبٌ *lying*, شَكُورٌ *grateful*. But if فَعُولٌ has the meaning of مَفْعُولٌ, or is a substantive, it makes a fem. in ة; as حَلُوبٌ; رَكُوبَةٌ (= مَرَكُوبَةٌ) *a camel for riding upon*, حَلُوبَةٌ; رَسُولٌ *a camel or sheep kept for its milk*, رَسُولَةٌ; *messenger*, رَسُولَةٌ.

2) فَعِيلٌ, when it has the same meaning as مَفْعُولٌ, and is joined to a substantive; as رَجُلٌ قَتِيلٌ *a murdered man*, امْرَأَةٌ قَتِيلَةٌ *a murdered woman*. But if the substantive be not expressed, it makes a fem. in ة; as هَذِيئةٌ *this is one that has been butted*. If فَعِيلٌ has the meaning of فَاعِلٌ, it always forms a fem. in ة; as نَصِيرَةٌ *a helper*, شَفِيعَةٌ *an intercessor*, عَفِيفَةٌ *temperate, chaste*.

3) مَفْعَلٌ, مِفْعَالٌ, and مِفْعِيلٌ, which were originally nomina instrumenti (§. 228), but afterwards became intensive adjectives (§. 233, rem. c); as امْرَأَةٌ مِفْعَالٌ *an obstinate, selfwilled woman*; ناقةٌ مِدْعَانٌ *a docile she-camel*; جاريةٌ مِعْطِيرٌ *a woman who uses a great deal of perfume*.

Rem. a. عَدُوٌّ *hostile*, مَسْكِينٌ *poor*, and مِيْقَانٌ *speaking the truth*, form feminines in ة.

Rem. b. Adjectives which are, by their signification, applicable to females only, do not usually form a fem. in ة, but are used in the masc. form; as حَامِلٌ *pregnant* (but حَامِلَةٌ, *carrying a load*), طَالِقٌ *divorced*, مُرْضِعٌ *giving suck*, كَاغِبٌ, نَاهِدٌ, *having swelling breasts*, مُعْصِرٌ, طَامِثٌ, حَائِضٌ *menstruating*.

3. The Numbers of Nouns.

298. Nouns have, like verbs, *three* numbers, the singular, dual, and plural.

299. The *dual* is formed by adding اِن to the singular (omitting, of course, the tènwin); as كِتَابٌ *a book*, كِتَابَانِ.

Rem. a. If the sing. ends in هـ, هـ is changed into ت (see §. 294 rem.); as أُمَّةٌ *a nation*, أُمَّتَانِ.

Rem. b. If the sing. ends in a quiescent ي (يَ or يِ), which was originally ي *mobile* (compare §. 167, I. 2. a), it becomes so again in the dual; as فَتًى *a youth*, for فَتًى, فَتَيَانِ; ذِكْرَى *memory*, for ذِكْرَى, ذِكْرَيَانِ. If the sing. ends in a quiescent ا (أَ or إِ), which was originally و *mobile* (compare §. 167, I. 2. a), the و is restored in the dual; as عَصَا *a staff*, عَصَوَانِ; أَغَا *an Aga*, أَغَوَانِ. — If the sing. of a quadriliteral noun ends in a quiescent ي, which was originally a و, the و is *not* restored in the dual, but becomes ي *mobile*, as مَلْهَى *a musical instrument* (from لَهَا for لَهَو), مُرَضِيَانِ, (رَضَو for رَضَى) rendered *contented* (from رَضَى for رَضَى).

Rem. c. The hémza of the termination آء, denoting the fem. (§. 296), becomes و; as صَفْرَاءٌ *yellow*, صَفْرَاوَانِ. — In the termination آء, when sprung from a radical و or ي, the hémza may either be retained or changed into و, though the former is preferable; as رِدَاءٌ *a mantle* (for رِدَائِي), رِدَاوَانِ or رِدَاوَانِ; كِسَاءٌ *a dress* (for كِسَائِي), كِسَاوَانِ or كِسَاوَانِ. In the case of an أَلِفٌ لَّحَاقِي (see §. 259), the latter is preferable; as عِلْبَاءٌ or عِلْبَاوَانِ, عِلْبَاءٌ. If the hémza of آء be radical, it cannot be changed into و; as قَرَأٌ (from قَرَأَ), قَرَأَانِ.

formed by changing ٱ into ٱ, as سَارِقَاتٌ, سَارِقَةٌ; of those that do not end in ٱ, by adding ٱ to the sing., as مَرْيَمٌ *Mary*, مَرْيَمَاتٌ.

Rem. a. If the sing. ends in ٱlif maksūra, with or without ténwīn (يَ or يَ), — or in késra with ténwīn (يَ), arising out of يَ (§. 167, II. 2), — or in a quiescent ي preceded by késra (يَ), arising out of يَ, — then the rules laid down in §. 166. II. 1. 2, and §. 167. I. 2. c, are to be observed. E. g. مُصْطَفَى, for مُصْطَفًى (§. 245), *chosen*, مُصْطَفَوْنَ for مُصْطَفِينَ, and in the oblique cases مُصْطَفِينَ for مُصْطَفِيْنَ; مُوسَى *Moses*, مُوسُونَ for مُوسِيْنَ; قَاضٍ, for قَاضِي, a judge, قَاضُونَ for قَاضِيْنَ, and in the oblique cases قَاضِيْنَ for قَاضِيْنَ; الْحَافِي, for الْحَافِي, *barefooted*, الْحَافُونَ for الْحَافِيْنَ.

Rem. b. The gézma of the middle radical in fem. substantives of the forms فَعْلٌ and فَعْلَةٌ, فَعْلٌ and فَعْلَةٌ, derived from strong roots (i. e. those of which the second radical is not و or ي), passes in forming the plural into a vowel, which may either be the same as that of the first syllable, or in all cases fêtha. E. g. دَعْدٌ *Dád*, دَعْدَاتٌ; جَفَنَةٌ, قَصْعَةٌ, a dish, قَصْعَاتٌ, جَفَنَاتٌ; هِنْدٌ *Hind*, هِنْدَاتٌ or هِنْدَاتٌ; كِسْرَةٌ a fragment, كِسْرَاتٌ or كِسْرَاتٌ; جُمْلٌ *Guml*, جُمْلَاتٌ or جُمْلَاتٌ; ظُلْمَةٌ *darkness*, ظُلْمَاتٌ or ظُلْمَاتٌ. In the forms فَعْلٌ and فَعْلَةٌ, the gézma may also be retained, as كِسْرَاتٌ, ظُلْمَاتٌ. — If the third radical be و, the form فَعْلَاتٌ is not admissible; nor, if it be ي, the form فَعْلَاتٌ. E. g. ذِرْوَةٌ *summit*, ذِرْوَاتٌ or ذِرْوَاتٌ.

(but not ^{ذُرَّوَاتٌ}); ^{زُبَيَّةٌ} a *pitfall*, ^{زُبَيَّاتٌ} or ^{زُبَيَّاتٌ} (but not ^{زُبَيَّاتٌ}). — If the middle radical be ^و or ^ي, the *gézma* is always retained; as ^{جَوَزَةٌ} a *nut*, ^{جَوَزَاتٌ}; ^{بَيْضَةٌ} an *egg*, a *helmet*, ^{بَيْضَاتٌ}.

Rem. c. If ^و and ^ي, as third radicals, reject their *féthā* in the fem. sing., and become quiescent before ^ة, or pass into ^ا (§. 214, and §. 7 rem. c and d), they are restored in the plur. along with the vowel. E. g. ^{صَلَوَةٌ} or ^{صَلَاةٌ}, *prayer* (for ^{صَلَوَةٌ}), ^{صَلَوَاتٌ}; ^{قَنَاةٌ}, a *cane*, *spear*, *tube*, (for ^{قَنَوَةٌ}), ^{قَنَوَاتٌ}; ^{فَتَاةٌ}, a *girl*, (for ^{فَتِيَّةٌ}), ^{فَتَيَاتٌ}; ^{مُزْمَاةٌ}, *thrown*, (for ^{مُزْمِيَّةٌ}), ^{مُزْمِيَّاتٌ} (compare §. 167, I. 2. a, with §. 166, I).

Rem. d. If the third radical has been elided in the sing. before ^ة, it may be restored in the plur. or not. E. g. ^{عِصَّةٌ} (for ^{عِصْوَةٌ} or ^{عِصْهَةٌ}), a *thorny tree*, ^{عِصَوَاتٌ} and ^{عِصْهَاتٌ}; ^{سَنَةٌ} (for ^{سَنْوَةٌ} or ^{سَنْهَةٌ}), a *year*, ^{سَنَوَاتٌ} and ^{سَنْهَاتٌ}; ^{طُبَّةٌ} (for ^{طُبْوَةٌ}), *the point of a weapon*, ^{طُطَبَاتٌ}; ^{بُرَّةٌ} (for ^{بُرْوَةٌ}), an *armlet*, a *ring*, ^{بُرَّاتٌ}; ^{لِثَّةٌ} (for ^{لِثِيَّةٌ}), *the gums*, ^{لِثَاتٌ}. — ^{ابْنَةٌ} or ^{بِنْتُ} (for ^{بَنِيَّةٌ}), a *daughter*, makes ^{بَنَاتٌ}; and ^{أُخْتُ} (for ^{أُخْوَةٌ}), a *sister*, ^{أُخَوَاتٌ}. — ^{أُمٌّ}, a *mother*, has ^{أُمَّهَاتٌ} (Syr. ^{ܐܡܗܐ}).

Rem. e. The *hémza* in the terminations ^{آء} and ^{آء} is subject to the same rules in the plur. as in the dual (§. 299 rem. c). Hence from ^{صَحْرَاءٌ}, ^{سَقَاءَةٌ}, ^{سَمَاءٌ}, ^{قِرَاءَةٌ}, are formed ^{صَحْرَاوَاتٌ}, ^{صَحْرَاوَاتٌ} or ^{سَقَاوَاتٌ}, ^{سَمَوَاتٌ}, ^{قِرَاءَاتٌ}.

302. The pluralis sanus masc. is formed from:

1) Proper names of men (excepting those that end in ^ة, as ^{طَلْحَةُ}), their diminutives, and the diminutives of common nouns that denote rational beings; as ^{عُثْنُ}

'Othmān, عُثْمَانُونَ; عُبَيْدٌ 'Obēid (dimin. of عَبْدُ 'Abd), رُجَيْلُونَ (dimin. of رَجُلٌ a man), عُبَيْدُونَ.

2) Verbal adjectives which form their fem. by adding ةٌ.

3) Adjectives of the form أَفْعَلٌ, which have the comparative or superlative signification.

4) The relative adjectives in يٌّ.

5) The words ابْنٌ (for بَنَى) a son, عَالَمٌ one of the four classes of created beings, أَرْضٌ the earth, أَهْلٌ a family, ذُو the possessor (of a thing); which make بَنُونَ, ذَوُونَ, أَهْلُونَ, and عَالُونَ (used only in the construct state ذُو).

Rem. a. Adjectives, however, have the plur. sanus only when joined to substantives denoting rational beings.

Rem. b. Plurales fracti are also formed from substantives and adjectives that have the plur. sanus, but more especially from adjectives when used substantively.

Rem. c. To the words enumerated under 5) may be added عِلِّيُّونَ, the highest heavens, and أَوْلُو or أَلُو (construct form of أَوْلُونَ), possessors, which have no singular; as also the numerals denoting the tens, from 20 up to 90 (§. 323).

Rem. d. Some fem. nouns, especially those of which the third radical (و, ي, ة) has been elided, have a plur. sanus masc.; as سَنَةٌ a year, سُنُونَ; عَصَةٌ a thorny tree, عَصُون; كُرَةٌ a ball, كُرُون.

In such cases the termination ةٌ disappears entirely.

303. The pluralis sanus fem. is formed from:

1) Proper names of women, and such names of men as end in ةٌ; as زَيْنَبٌ Zeinab, زَيْنَبَاتٌ; طَلْحَةُ Talha, طَلْحَاتٌ (§. 301 rem. b).

2) Feminine adjectives, the masc. gender of which has the plur. sanus.

3) Feminine nouns in *يَ* and *آءَ*; as *ذِكْرَى* *memory*, *ضَرَّاءُ* *distress*, *ضَرَّاءَاتُ* (§. 301 rem. e).

4) The names of the letters, which are generally fem. (§. 292, 2); as *مِيمٌ* *an m*, *مِيمَاتُ*.

5) The names of the months; as *الْحَرَمُ* *the Moharram*, *رَمَضَانُ* *Ramadan*, *رَمَضَانَاتُ*, *مُحَرَّمَاتُ*.

6) The feminine nomina verbi (§. 196), and all nomina verbi of the derived forms (§. 202); as *تَعْرِيفٌ* *a definition*, *تَعْرِيفَاتُ*; *إِطْعَامٌ* *a feast*, *إِطْعَامَاتُ*; *إِصْطِلَاحٌ* *a technical term*, *إِصْطِلَاحَاتُ*.

Rem. The nomina verbi of the second and fourth forms, when used in a concrete sense, admit also of a pluralis fractus; as *تَصْنِيفٌ*, *تَأْلِيفٌ*, *a composition*, *تَصَانِيفٌ*, *تَوَالِيفٌ*; *تَأْرِيفٌ* *a date*, *a chronicle*, *تَوَارِيفٌ*; *إِرْجَافٌ* *a rumour*, *أَرَاكِيفٌ*.

7) Nouns of foreign origin, even when they denote persons; as *سُرَادِقٌ* *a tent*, *سُرَادِقَاتُ*; *بِيْمَارِسْتَانٌ* *an hospital*, *بِيْمَارِسْتَانَاتُ*; *شَادِرْوَانٌ* *a jet d'eau*, *شَادِرْوَانَاتُ*; *أَغَا* *an Aga*, *أَغَوَاتُ*; *بَاشَا* *a Pasha*, *بَاشَوَاتُ*.

8) A good many masc. nouns, which have no plur. fractus; and some fem. nouns, which have not a fem. termination; as *حَمَّامٌ* *a warm bath*, *حَمَّامَاتُ*; *أَرْضٌ* *the earth*, *أَرْضَاتُ*; *سَمَاءٌ* *the heavens*, *سَمَآوَاتُ* (though this word is also masc.).

9) Verbal adjectives, which are used in the plural as substantives; as كَاتِنَاتٌ *entities* (from كَاتِنٌ *being*); مَوْجُودَاتٌ *beings* (from مَوْجُودٌ *found, existing*); مَخْلُوقَاتٌ *creatures* (from مَخْلُوقٌ *created*).

10) Diminutives, even when masculine; as جُبَيْلٌ *a hillock*, جُبَيْلَاتٌ.

304. The more usual forms of the plur. fractus of substantives and adjectives, which are derived from triliteral roots, and in none of which (excepting أَفْعَلٌ) does any letter precede the first radical, are twenty-nine in number. The following is a list of these forms, with the corresponding singulars, and examples.

Plur. Fract.

Sing.

I. فُعْلٌ

1. فُعْلَةٌ, فُعْلَةٌ (rare); as قَرْيَةٌ *a town*, قَرْيٌ (for قَرْيٌ, §. 213); دَوْلَةٌ *a dynasty*, دَوْلٌ; تَوْبَةٌ *a turn*, تَوْبٌ; لَحْيَةٌ *the beard*, لَحْيٌ (for لَحْيٌ); جَلِيَّةٌ *a trinket*, حَلِي (for حَلِي).

2. فُعْلَةٌ; as نُحْفَةٌ *a present*, نُحْفٌ; قُبَّةٌ *a dome*, قُبْبٌ; صُورَةٌ *a form*, صُورٌ; جُذْوَةٌ *a spark*, جُذْيٌ (for جُذْيٌ or جُذْوٌ, §. 213).

3. فُعْلَى, fem. of أَفْعَلٌ as a superlative (§. 234 and §. 295, 2); as كُبْرَى *greatest*, كُبْرٌ; صُغْرَى *smallest*, صُغْرٌ.

Plur. Fract.

Sing.

II. فَعْلٌ

1. أَفْعَلٌ, not comparative and superlative (§. 232 and 235); as أَحْمَرٌ *red*, حُمْرٌ; أَبْيَضٌ *white*, بَيْضٌ (for بَيِّضٌ); أَسْوَدٌ *black*, سُودٌ (for سَوْدٌ); أَحْدَبٌ *hump-backed*, حُدْبٌ.

2. فَعْلَاءٌ, fem. of أَفْعَلٌ, not comparative and superlative (§. 296); as صَفْرَاءٌ *yellow*, صُفْرٌ; عَرَجَاءٌ *lame*, عُرْجٌ.

1. فَعَلٌ, فَعْلٌ (rare); as أَسَدٌ *a lion*, أُسْدٌ; نَمْرٌ *a leopard*, نَمْرٌ; وَثَنٌ *an idol*, وَثْنٌ.

2. فُعَالٌ, فُعَالٌ, فُعَالٌ, not derived either from verba mediae rad. geminatae or verba tertiae rad. و et ي; as قَدَالٌ *the neck*, قُدُلٌ; سَيَالٌ *a thorny tree*, سُيْلٌ; فِرَاشٌ *a bed*, فُرْشٌ; كِتَابٌ *a book*, كُتُبٌ; شَوْرٌ *furniture*, شَوَارٌ; كِرَاعٌ *the shinbone of an animal*, كُرْعٌ.

III. فُعْلٌ

3. فُعُولٌ, فُعِيلَةٌ, فُعِيلٌ, not derived from verba tertiae rad. و et ي; as قَضِيبٌ *a twig or rod*, قُضْبٌ; سَرِيرٌ *a seat*, سُرُرٌ; سَفِينَةٌ *a ship*, سُفْنٌ; ثَرْوَةٌ *a leaf or page*, ثُخَفٌ; عَمُودٌ *a pillar*, عُمْدٌ.

*Plur. Fract.**Sing.*

4. ^{فَعُولٌ}, ^{فَعِيلٌ}, verbal adjectives not having a passive signification; and not derived from verba tertiae rad. و et ي; as ^{نَذِيرٌ} *one who warns*, ^{نَذِيرٌ}; ^{صَبُورٌ} *patient*, ^{صَبُورٌ}; ^{ذُلٌّ} *docile*, ^{ذُلٌّ}.

Rem. a. An exception to no. 2. is ^{عَنَانٌ} *reins*, ^{عُنُنٌ}.

Rem. b. Some verbal adjectives of the forms ^{فَعِيلٌ} and ^{فَعُولٌ} with a passive signification have likewise the plur. ^{فُعُلٌ}; as ^{رَسُولٌ} *a messenger*, ^{رُسُلٌ}.

Rem. c. The form ^{فُعُلٌ} is admissible in all these cases, unless the word comes from a radical mediae geminatae; e. g. ^{قُضْبٌ}, ^{أُسْدٌ}, ^{رُسُلٌ}, ^{نَيْبٌ} *fullgrown she-camels* (for ^{فُعُلٌ}), from ^{نَابٌ} (for ^{نَيْبٌ}).

IV. ^{فُعُلٌ} ^{فُعُلَةٌ}; as ^{قِطْعَةٌ} *a piece*, ^{قِطْعَةٌ} *a maxim*, ^{لِمْةٌ} *a lock of hair*, ^{سَيْرَةٌ} *mode of walking, manner of living, character*, ^{سَيْرٌ}.

1. ^{بَحْرٌ} *the sea*, ^{بَحْرٌ}; as ^{فُعُلٌ}, ^{فُعُلٌ}, ^{فُعُلٌ}; ^{ثِيَابٌ} *a piece of cloth, a dress*, ^{ثَوْبٌ}; ^{ذئبٌ} *a wolf*, ^{ذئبٌ}; ^{رَمَحٌ} *a spear*, ^{رَمَحٌ}.

Phur. Fract.

Sing.

V. فَعَالٌ

2. فَعْلَةٌ, فَعْلَةٌ; as قَصْعَةٌ a dish, قِصَاعٌ; فَيَعَةٌ an occasion, a time, مَرَارٌ; فَيَعَةٌ a farm, ضِيَاعٌ; رُقْعَةٌ a scrap of cloth or paper, a note, رِقَاعٌ; بُقْعَةٌ a low-lying, level district, بِقَاعٌ.
3. فَعْلٌ, فَعْلَةٌ, not derived from verba mediae rad. geminatae or tertiae rad. et ي; as جَبَلٌ a hill, جِبَالٌ; رِقَابٌ a he-camel, رِقَابٌ; ثِمَارٌ a fruit, ثِمَارٌ.
4. فَعْلٌ; as رَجُلٌ a man, رِجَالٌ; سَبُعٌ a beast of prey, سِبَاعٌ.
5. فَعْلٌ, fem. فُعْلَةٌ, verbal adjectives; as عَدَبٌ, f. صَعْبَةٌ, difficult, صَعَابٌ, f. عَذَبَةٌ, sweet, عِذَابٌ, f. صُلْبَةٌ, hard, صِلَابٌ.
6. فُعْلَانٌ, fem. فُعْلَانَةٌ, verbal adjectives; as نَدَامٌ, f. نَدَمَانَةٌ, repentant, نَدَامٌ, f. خُبَصَانَةٌ, lean, slim, خُبَصَانٌ.
7. فُعْلَانٌ, fem. فُعْلَانَةٌ, verbal adjectives; as عَطَشَانٌ, f. عَطَشَى, thirsty, عِطَاشٌ, f. غَضَبَانٌ, f. غَضَبَى, angry, غِضَابٌ.
8. فَعِيلٌ, fem. فَعِيلَةٌ, verbal adjectives, not having a passive signification; as

Phur. Fract.

Sing.

مَرِيضٌ, f. شَرِيْفَةٌ, noble, شَرِافٌ; مَرِيضٌ, f. مَرِيضَةٌ, sick, مَرِاضٌ; طَوِيلٌ, f. طَوِيلَةٌ, long, طَوَالٌ.

9. فَاعِلٌ, verbal adjectives; as صَاحِبٌ a companion, صِكَابٌ; تَاجِرٌ a merchant, نَهَالٌ drinking, thirsty, تَحَارٌ; نِيَامٌ standing, قِيَامٌ sleeping, نَائِمٌ; رَاعٍ (for رَاعِي) a shepherd, رَعَاءٌ.

VI. فَعُولٌ

1. فَعُولٌ, فَعُولٌ, فَعُولٌ; as بَحْرٌ the sea, بُحُورٌ; نَفْسٌ the soul, نَفُوسٌ; نِمْسٌ an ichneumon, نُمُوسٌ; ضَرَسٌ a grinder, ضُرُوسٌ; جُنْدٌ a legion, جُنُودٌ; بُرْدٌ a robe, بُرُودٌ.

2. فَعُولٌ, فَعُولٌ; as أَسَدٌ a lion, أُسُودٌ; كَبِدٌ the liver, كُبُودٌ; وَعَلٌ a mountain-goat, وُعُولٌ.

3. فَاعِلٌ, verbal adjectives (rare); as وَقِفٌ standing, قَاعِدٌ, جَالِسٌ, sitting, قَاعِدٌ, جَالِسٌ; شَهِيدٌ a witness, شُهُودٌ.

VII. فَعْلٌ

1. فَاعِلٌ, verbal adjectives, not derived from verba tertiae rad. و et ي (with rare exceptions); as حَاكِمٌ a judge, حُكْمٌ; نَائِمٌ sleeping, نَوْمٌ; غَائِبٌ absent, غَايٌ; غَارٌ a soldier, غُرَى (for غُرَى or غُرُو, §. 213).

Phur. Fract.

Sing.

2. ^{فَاعِلَةٌ}, fem. of the preceding; as ^{صَائِمَةٌ} *fasting*, ^{صَوْمٌ}; ^{بَاهِلَةٌ} *a female camel that is turned loose*, ^{بُهْلٌ}.

VIII. ^{فَاعِلٌ} ^{فَاعِلٌ}, verbal adjectives, not derived from verba tertiae rad. و et ي (with rare exceptions); as ^{حَاكِمٌ} *a judge*, ^{كَافِرٌ} *an unbeliever*, ^{خُكَّامٌ}; ^{نُكَفَّرٌ} *sleeping*, ^{نُؤَامٌ}; ^{عَازِرٌ} *a soldier*, ^{عُزَّاءٌ}.

IX. ^{فَعْلَةٌ} ^{فَاعِلٌ}, verbal adjectives, denoting rational beings, and not derived from verba tertiae rad. و et ي; as ^{فَاعِلٌ} *a workman*, ^{فَعْلَةٌ}; ^{كَامِلٌ} *perfect*, ^{كَمَلَةٌ}; ^{سَاحِرٌ} *a conjuror*, ^{سَحَرَةٌ}; ^{بَاطِعٌ} *selling*, ^{بَاعَةٌ} (for ^{بَيْعَةٌ}).

X. ^{فَعْلَةٌ} ^{فَاعِلٌ}, verbal adjectives, denoting rational beings, and derived from verba tertiae rad. و et ي; as ^{عَازِرٌ} *a soldier*, ^{عُزَّاءٌ} (for ^{عُزْوَةٌ}); ^{قَاضٍ} *a judge*, ^{قُضَاءٌ} (for ^{قُضْيَةٌ}); ^{رَاقٍ} *one who hands down by tradition*, ^{رَوَاةٌ} (for ^{رَوِيَّةٌ}).

XI. ^{فَعْلَةٌ} { 1. ^{فَعْلٌ}, ^{فَعْلٌ} (rare); as ^{ثَوْرٌ} *an ox*, ^{ثَوْرَةٌ} or ^{ثَوْرٌ}; ^{زَوْجٌ} *a husband or wife*, ^{زَوْجَةٌ}; ^{عَرْدٌ} *a truffle*, ^{عَرْدَةٌ}; ^{قِرْدٌ} *an ape*, ^{قِرْدَةٌ}; ^{دِيكٌ} *a cock*, ^{دِيكَةٌ}; ^{فِيلٌ} *an elephant*, ^{فَيْلَةٌ}.

Phur. Fract.

Sing.

XII. فَعْلَةٌ

XIII. أَفْعَلٌ

2. فَعْلٌ, not derived from verba tertiae rad.
و et ي; as قُرْطٌ *an earring*, قِرْطَةٌ;
دُجٌ *a case or casket*, دِرْجَةٌ; كُوزٌ *a jug*, كَوْرَةٌ;
دِبَّةٌ *a bear*, دِيبَةٌ.

1. عُصْنٌ; ثَيْرَةٌ; as ثَوْرٌ *an ox*, فَعْلٌ, فَعْلٌ;
a branch, غُصْنَةٌ.

2. فَعْلٌ, as أَخٌ (for أَخَوٌ) *a brother*, إِخْوَةٌ;
فَتًى (for فَتًى) *a youth*, فِتْيَةٌ.

3. فَعَالٌ, فَعَالٌ; as عَرَالٌ *a gazelle*, غِرَالَةٌ;
عِلَامٌ *a youth, a slave*, غِلْمَةٌ.

4. فَعِيلٌ; as صَبِيٌّ (for صَبِيوٌ) *a boy*, صَبِيَّةٌ.

1. فَعْلٌ, not derived from verba mediae
rad. و et ي; as بَحْرٌ *the sea*, أَبْحَرٌ; نَفْسٌ
the soul, أَنْفَسٌ; وَجْهٌ *the face*, أَوْجَةٌ;
دَلْوٌ *a bucket*, أَدَلٌ (for أَدَلِيٌّ or أَدَلُوٌّ);
يَدٌ (أَظْبِيٌّ) *an antelope*, أَظْبٌ (for أَظْبِيٌّ);
(for يَدِيٌّ) *the hand*, أَيْدٍ (for أَيْدِيٌّ).

2. فَعْلٌ, فَعْلٌ, not derived from verba
mediae rad. و et ي (rare); as جَبَلٌ *a*
hill, أَجْبَلٌ; عَصَا (for عَصَوٌ) *a staff*,
أَعْصَى (for أَغْصَى or أَغْصُوٌّ); رَجُلٌ *the*
foot, أَرْجَلٌ; شَبْلٌ *a lion's cub*, أَشْبَلٌ;
أَقْفَلٌ *a bolt*, أَقْفَلٌ.

Phur. Fract.

Sing.

3. Feminine quadrilaterals, not ending in ة, which have a quiescent letter (long vowel) between the second and third radicals; as ذِرَاعٌ *the arm*, أُنْزَعٌ *a female kid*, أَعْنَقٌ *an oath*, أَيْمُنٌ.

Rem. أَفْعَلٌ occurs in a few other forms, and in some of the above even when derived from radicals mediae و et ي; as سَبْعٌ *a beast of prey*, أَسْنَعٌ *day*, أَنْهَرٌ *a raven*, أَعْرَبٌ *the eye*, عَرَابٌ *a dress*, ثَوْبٌ *for* دَارٌ *a house*, أَدْوَرٌ or أَدُورٌ.

1. Triliterals of all forms, but rarely فَعْلٌ and فُعْلٌ; as مَطَرٌ *rain*, بَابٌ (for بَوْبٌ) *a door*, نَابٌ (for أَنْيَابٌ) *an old she-camel*, ابْنٌ (for أَبٌ) *a son*, أَبٌ (for أَبَاً) *a father*, أَبَاً or أَبَارٌ *a well*, بَثْرٌ *a load*, أَحْمَالٌ *a bolt*, قُفْلٌ *a name*, أَسْمَاءٌ (for سُمٌّ) *a name*, أَعْضَادٌ *the arm*, عِنَبٌ *grapes*, أَعْنَابٌ *camels*, إِبِلٌ *a leopard*, قَيْرٌ *the young of a bird*, أَنْمَارٌ *fresh dates*, أَرْطَابٌ.

XIV. أَفْعَالٌ

*Plur. Fract.**Sing.*

2. فَعْلٌ, from verba mediae rad. و et ي, and primae rad. و; as ثَوْبٌ *a dress*, أَيَّامٌ *a sword*; سَيْفٌ *a sword*, أَيَّامٌ *a day*, أَيَّامٌ (for أَيَّامٌ); وَقْتُ *time*, أَوْقَاتٌ.

Rem. شَيْءٌ, *a thing*, makes أَشْيَاءَ, and not (as one would naturally expect) أَشْيَاءَ.

3. فَاعِلٌ (rare); as أَطْهَرُ *clean, pure*, أَنْصَارُ *a helper*, نَاصِرٌ.

4. فَعِيلٌ, verbal adjectives, not having a passive signification (rare); as شَرِيفٌ *noble*, أَشْرَافٌ; مَيِّتٌ or مَيِّتٌ (for مَوْتٌ, §. 242), *dead*, أَمْوَاتٌ.

1. فَعْلٌ, فَعْلٌ, فَعْلٌ (rare); as فَرَجٌ *the young of a bird*, أَفْرَجَةٌ; نَعْلٌ *a shoe*, أَنْعَلَةٌ; زَرٌّ *a button*, أَزْرَةٌ (for أَزْرَةٌ); بُرْجٌ *a tower*, أَبْرَجَةٌ; جُحْرٌ *the hole of a reptile*, أَجْحَرَةٌ.

2. فَعْلٌ (rare); as زَادٌ (for زَوْدٌ) *provisions*, أَزْوَدَةٌ; خَالَ (for خَوْلٌ) *an uncle (by the mother's side)*, أَخْوَلَةٌ; قَفَا (for قَفَى or قَفْرٌ) *the back of the neck*, أَقْفِيَّةٌ.

3. Quadriliterals, of which the antepenult letter is quiescent (a long vowel), espe-

Phur. Fract.

Sing.

XV. أَفْعَلَةٌ

cially nouns of the forms فَعَالٌ and فِعَالٌ; as جَنَاحٌ a wing, أَجِنَّةٌ طعامٌ food, أَطْعَمَةٌ; دَوَاٌ physic, أَذْوِيَةٌ لِسَانٌ the tongue, أَلْسِنَةٌ; إِلَهٌ a god, آلِهَةٌ (for آلِهَةٌ); إِمَامٌ an 'imām or priest, أَمَمَةٌ (for أَمَمَةٌ); فِنَاءٌ a courtyard, عَمُودٌ a pillar, أَفْنِدَةٌ; فُرَادٌ أَفْنِيَةٌ a cake of bread, رَغِيفٌ; أَرْغَفَةٌ.

4. فَعِيلٌ, verbal adjectives, derived from verba mediae rad. geminatae or ultimae rad. و et ي; as عَزِيزٌ mighty, glorious, أَعِزٌّ; عَفِيفٌ temperate, chaste, أَعِفٌّ; حَبِيبٌ dear, أَحَبٌّ; صَبِيٌّ a boy, (for أَصْبِيَّةٌ, صَبِيٌّ).

1. فَاعِلٌ; as خَاتَمٌ a signet-ring, خَوَاتِمٌ; طَابَعٌ a seal, طَوَابِعٌ; طَابَقٌ a pot, a crucible, طَوَابِقٌ.

2. فَاعِلٌ, substantives; as قَالِبٌ a mould, قَوَالِبٌ; كَاهِلٌ the space between the shoulders, كَوَاهِلٌ; غَارِبٌ the top of a

Phur. Fract.

Sing.

XVI. فَوَاعِلُ

camel's hump, of a wave, etc., غَوَارِبُ;
سَوَاحِلُ the seashore, سَوَاحِلُ.

3. فَاعِلٌ, masc. verbal adjectives (rare);
as قَارِسٌ a horseman, قَوَارِسُ; تَابِعٌ a
follower, تَوَابِعُ.

4. فَاعِلٌ, verbal adjectives, applicable by
their signification only to females (§. 297
rem. b); as حَامِلٌ pregnant, حَوَامِلُ;
حَآئِضٌ menstruating, حَوَآئِضُ.

5. فَاعِلَةٌ, substantives and fem. verbal
adjectives; as صَاعِقَةٌ a thunderbolt,
صَوَاعِقُ; نَادِرَةٌ a rarity, a witticism,
نَوَادِرُ; صَاحِبَةٌ a companion, صَوَاحِبُ;
جَارِيَةٌ a girl, جَوَارٍ (for جَوَارِي, see no.
XXIII. rem.).

6. فَاعِلَاءُ; as قَاصِعَاءُ, نَافِقَاءُ, the hole
of a mouse, نَوَافِقُ, قَوَاصِعُ.

XVII. فَعَائِلُ

Fem. quadriliterals, of which the third
letter is servile or quiescent (a long
vowel), whether they have the fem.
termination ة or not; as مَحَابَّةٌ a cloud,
مَحَابَّبُ; رِسَالَةٌ an embassy, letter, short
treatise, رِسَائِلُ; جَزِيرَةٌ an island, جَزَائِرُ;

hur. Fract.

Sing.

عُجُوزٌ ^عشَبَائِلُ the north wind, شَبَائِلُ
an old woman, عَجَائِزُ حَلُوبَةٌ a milch-
camel, حَلَائِبُ.

VIII. فَعْلَانُ

1. فَعْلٌ, from radicals mediae و, حُوتٌ
a fish, حَيْثَانٌ سُرٌّ a wall, سَيْرَانٌ
عِيدَانٌ a piece of wood, a branch, عُوْدٌ.
2. فَعْلٌ; as خَرَبٌ a male bustard, خِرْبَانٌ;
وَصَعٌ a kind of small bird, وَضَعَانٌ;
وَرَلٌ a lizard, وَرَلَانٌ قَاجٌ (for قَرَجٌ) a
crown, قَاجَانٌ قَبَابٌ a door, قَبَبَانٌ;
فَتَى fire, فَيْرَانٌ فَتَى (for فَتَى) a youth,
فَيْثِيَانٌ.
3. فَعْلٌ; as صُرْدٌ a kind of bird, صِرْدَانٌ;
جُرْدٌ a fieldmouse, جِرْدَانٌ نَقَرٌ a
nightingale, نِفْرَانٌ.
4. فَعَالٌ, and more rarely فَعَالٌ; as غُلَامٌ
a boy, a slave, غُلْمَانٌ غُرَابٌ a raven,
غَرَالٌ عِقْبَانٌ an eagle, عِقَابٌ غُرْبَانٌ;
غَزَالٌ غَزَلَانٌ a gazelle.
5. فَاعِلٌ (rare); as حَائِطٌ a wall, حَيْطَانٌ.

Rem. أَخٌ (for أَخُو), a brother, has
إِخْوَانٌ; أَمَةٌ (for أَمَوَةٌ), a maidservant,
صَبِيٌّ صَبِيَّانٌ a boy, صَبِيَّانٌ.

Plur. Fract.

Sing.

XIX. فُعْلَانُ

1. فَعَلَ; as سَقَفُ a roof, سُقْفَانُ; ظَهْرُ the back, the short side of a wing-feather, ظُهْرَانُ; بَطْنُ the belly, the long side of a wing-feather, بُطْنَانُ.

2. فَعَلَ; as بَلَدٌ a town, بُلْدَانُ; بَرَقَ, ذَكَرَ; حُمْلَانُ, بُرْقَانُ, حَمَلٌ, a lamb, ذُكْرَانُ a male, ذُكْرَانُ.

3. فَعِيلٌ; as رَغِيفٌ a cake of bread, رُغْفَانُ; قُضْبَانُ, قُضِيبٌ a twig or rod, رُغْفَانُ; خَلِيلٌ, ظُلْمَانُ, ظَلِيمٌ a male ostrich, خُلَّانُ a friend, خُلَّانُ.

4. فَاعِلٌ, verbal adjectives, used as substantives and not derived from verba mediae rad. و et ي; as قَارِسٌ a horse-man, فُرْسَانُ; شَابٌ a youth, شُبَّانُ.

5. أَفْعَلٌ, fem. فُعْلَاءُ; as أَحْمَرٌ red, حُمْرَانُ; أَصْلَعٌ bald, صُلْعَانُ; أَصَمٌ deaf, صُمَّانُ; أَعْيَى blind, عُيَّانُ.

1. فَعِيلٌ, verbal adjectives, applicable to rational beings, which have not the passive signification, nor are derived from verba mediae rad. geminatae or tertiae rad. و et ي; as فَقِيرٌ poor,

Plur. Fract.

Sing.

XX. فُعْلَاءُ

رَبِّيسٌ; أَمْرَأُ an *emir*, فُقْرَأُ a chief, رُوسَاءُ; بَخِيلٌ stingy, بُخْلَاءُ.

Rem. خَلِيفَةُ, a deputy, a caliph, makes خُلَفَاءُ.

2. فَاعِلٌ, some masc. adjectives, with the same restrictions as above; as شَاعِرٌ a poet, شُعْرَاءُ; عَاقِلٌ wise, عُقْلَاءُ; صَالِحٌ upright, صَلَحَاءُ.

XXI. أَفْعَلَاءُ فَعِيلٌ, masc. adjectives of the same kind as XX. 1, but mostly derived from verba mediae rad. geminatae or tertiae rad. و et ي; as صَدِيقٌ a friend, أَصْدِقَاءُ; هَيِّنٌ (for هَوِينٌ) light, easy, أَحِبَّاءُ, خَلِيلٌ, حَبِيبٌ; أَهْوَنَاءُ, شَدِيدٌ (أَخْلِلَاءُ, أَحْبَبَاءُ) أَخِلَاءُ strong, رَئِيٌّ; أَغْنِيَاءُ, غَنِيٌّ; أَشَدَّاءُ, أَوْلِيَاءُ a friend, a *veti* or saint.

XXII. فَعْلَى

1. أَفْعَلٌ, فَاعِلٌ, فَعِيلٌ, فَعِلٌ, verbal adjectives, denoting injuries, defects, etc., of body or mind; as قَتِيلٌ slain, قَتْلَى; جَرَحِيٌّ wounded, مَوْتٌ (for مَوْتٌ) مَوْتَى dead, أَسِيرٌ a prisoner, أَسْرَى

XXIII. فَعَالٍ

هَالِكٌ *perishing*, هَلَكِي; عَائِدٌ *poor*, حَمِيقٌ; زَمَنِي *paralytic*, زَمِنٌ; عَيْكِي, or حَمَقِي, *silly*, أَحَمَقٌ.

2. كَسْلَانٌ, verbal adjectives; as كَسَلِي *lazy*, غَضَبَانٌ *angry*, غَضَبِي; غَرَّتْنِي *hungry*, غَرَّتَانٌ.

1. فَحْرَاءٌ; عَدَارٍ *a virgin*, عَدْرَاءٌ *a field or plain*, فَحَارٍ.

2. فَعْلَى, فَعْلَى; as فَتْرَى *a judicial reply*, دِفْرَى *the elevated part of the skull behind the ear*, دَقَارٍ.

3. فَعْلَى, fem. adjectives; as حُبْنَى *pregnant*, حَبَالٍ.

Rem. فَعَالٍ stands in the nom. and genit. for فَعَالِي and فَعَالِي (both with the art. أَلْفَعَالِي). The accus., however, is always فَعَالِي, with the art. أَلْفَعَالِي. In the same way لَيْلٌ, *night*, makes لَيْالٍ (acc. لَيْالِي); أَهْلٌ, *people*, أَهَالٍ (acc. أَهَالِي); and أَرْضٌ, *the earth*, أَرَاضٍ (acc. أَرَاضِي).

1. The same substantives and adjectives as no. XXIII. 1, 2, 3; e. g. عَدَارِي, فَحَارِي, دَقَارِي, فَتَارِي, حَبَالِي.

Phur. Fract.

Sing.

XXIV. فَعَالَى

2. فَعْلَانُ, فَعِيلٌ, verbal adjectives; as
سَكْرَانُ *drunken*, سَكَارَى; غَضَبَانُ *angry*,
أَسِيرٌ; غَرَّاثَى, غَرَّاثَانُ *hungry*; غَضَابَى
a prisoner, أَسَارَى; يَتِيمٌ *an orphan*,
نَدَامَى, نَدِيمٌ *a boon-companion*, يَتَامَى

Rem. Instead of فَعَالَى we also find
كُسَالَى, سُكَارَى; فَعَالَى and فَعَالَى
أَسَارَى, كِسَالَى.

3. فَعِيلَةٌ, fem. substantives from verba
tertiæ rad. و, et ى; as هَدِيَّةٌ *a present*,
رَعِيَّةٌ *subjects*; مَنَآيَا, مَنِيَّةٌ *fate*; هَدَايَا
خَطَايَا, (for خَطِيئَةٌ) *a sin*, رَعَايَا.

Rem. We write هَدَايَا instead of هَدَايَى,
etc., to prevent the repetition of the letter ى
(see §. 179 rem. a).

XXV. فَعِيلٌ
(rare)

1. فَعْلٌ; as عَبْدٌ *a slave*, عَبِيدٌ; كَلْبٌ
كَلِيبٌ *a dog*.
2. فَعَالٌ; as حَبَارٌ *an ass*, حَبِيرٌ.
3. فَعَاعِلٌ; as حَاجٌ *a pilgrim*, حَاجِمٌ; غَازٍ
(for غَازٍ) *a soldier*, غَرِيٌّ (for غَرِيٍّ);
مَاعِزٌ *a goat*, مَعِيرٌ; فَاتِنٌ *a sheep*,
فَتِينٌ.

*Plur. Fract.**Sing.*

XXVI. **فُعُولَةٌ** (rare) **فَعُلَ**; as **بَعْلٌ** a husband, **بُعُولَةٌ**; **عَمٌّ** an uncle (by the father's side), **عُمُومَةٌ**; **خَالَ** an uncle (by the mother's side), **خُُولَةٌ**; **عَيْرٌ** a wild ass, **عَيْرَةٌ**.

XXVII. **فُعَالَةٌ** (rare) { 1. **فَعُلَ**; as **جَرٌّ** a stone, **جَرَّةٌ**.
2. **فَاعِلٌ**; as **نَاهِبٌ** a plunderer, **نِهَابَةٌ**; **صَاحِبٌ** a companion, **صَحَابَةٌ** (also **صَحَابَةٌ**).

XXVIII. **فَعُلٌ** (rare) { 1. **فَعَلَهُ**, **فَعَلَتْ**; as **حَلَقَةٌ** a circle or ring, **حَلَقٌ**; **بَكَرٌ** a windlass, **بَكْرٌ**.
2. **فَاعِلٌ**, as **تَاهِلٌ** drinking, thirsty, **تَهْلٌ**; **طَالِبٌ** seeking, **طَالِبٌ** a servant, **تَابِعٌ** a follower, an attendant, **تَبِعٌ**.

XXIX. **فَعُلٌ** (rare) **فَاعِلٌ**; as **شَارِبٌ** drinking, **شَرِبٌ**; **نَاصِرٌ** a helper, **نَصْرٌ**; **تَاجِرٌ** a merchant, **تَجَرٌ**; **صَاحِبٌ** a companion, **صَحْبٌ**; **رَاكِبٌ** a rider, **رَكْبٌ**.

Rem. a. The above rules regarding the correspondence of certain forms of the plur. fractus and of the sing., are subject to many exceptions. The dictionaries also give many forms which we have not thought it necessary to notice; e. g. **شَيْخٌ** an old man, a chief, **مَشِيخَةٌ** and **مَشِيخَاءٌ**; **عَبْدٌ** a slave, **عِبْدَى**, **عِبْدَانٌ**, **مَعْبَدَةٌ**, **مَعْبُدَةٌ**, and the like.

Rem. b. Many forms of the plur. fractus seem to be derived, not from the sing. forms in actual use, but from others, which are obsolete

or of rare occurrence. E. g. فَاعِلٌ, pl. فُعَلَاءُ, (as شَاعِرٌ *a poet*, شُعَرَاءُ,) from an obsolete فَعِيلٌ (شَعِيرٌ); and فَاعِلٌ, pl. فَعَلَى, (as هَالِكٌ *perishing*, هَلَكَى,) also from an obsolete فَعِيلٌ (هَلِكٌ).

Rem. c. From the preceding table it is obvious that one sing. may have several forms of the plur. fractus; e. g. بَحْرٌ *the sea*, بَحَارٌ, بُحُورٌ, بُحُورٌ, بُحُورٌ; عَبْدٌ *a slave*, عِبَادٌ, عَبِيدٌ, أَعْبَدٌ, عُبْدَانٌ (see also rem. a); صَاحِبٌ *a companion*, صَحْبٌ, صَحَابٌ, صَحَابَةٌ, صَحَابَةٌ. Or one sing. may have several plurales fracti and a plur. sanus besides; e. g. شَاهِدٌ *one who is present, a witness*, شَاهِدُونَ, شَاهِدٌ, شُهُودٌ, أَشْهَادٌ, شَرَاهِدٌ, عَابِدٌ *serving, worshipping*, عَابِدُونَ, عِبَادٌ, عَبْدَةٌ. In such cases, if the sing. has several meanings, it often happens that each of them has one or more forms of the plur. which are peculiar to it, or used in preference to the rest. For example: بَيْتٌ means: 1) *a house*, 2) *a verse of poetry*; in the former sense the plur. fract. is more usually بُيُوتٌ than أَبْيَاتٌ, in the latter always أَبْيَاتٌ. Again, عَيْنٌ signifies: 1) *an eye*, 2) *a fountain*, 3) *peculiar nature or essence*, 4) *a distinguished man*; its plur. fract. in the first sense is عُيُونٌ or أُعْيُنٌ, rarely أَعْيَانٌ; in the second, عُيُونٌ or أُعْيُنٌ; in the third and fourth, أَعْيَانٌ. Or, to take another example, بَطْنٌ means: 1) *the belly*, 2) *a valley*, 3) *a tribe*, 4) *the interior*, 5) *the long side of a wing-feather*; the plur. fract. in the first and second significations, according to the lexicon el-Kāmūs, is بُطُونٌ or أَبْطُنٌ, rarely بُطْنَانٌ; in the third, بُطُونٌ or أَبْطُنٌ; in the fourth and fifth, بُطْنَانٌ.

305. The forms of the plur. fract. of substantives and adjectives, which consist of *four* or more consonants, are

exhibited, along with the corresponding singulars, in the following table.

Plur. Fract.

Sing.

I. فَعَالِلُ
(أَفَاعِلُ)
(تَفَاعِلُ)
(مَفَاعِلُ)

1. Quadriliteral substantives and adjectives (ة not being counted as a letter), the consonants of which are all radical; as ضَفْدَعٌ *a frog*, صَفَادِعُ; قَنْطَرَةٌ *a bridge*, جَوَاهِرُ *a gem*, قَنَاطِرُ.
2. Quadriliterals (ة not included), formed from trilateral roots by prefixing أ, ت, or م; as إَصْبَعٌ *a finger*, أَصَابِعُ; أَفَاعٍ *a viper*, أَفَاعِي (for أَفَاعِي; compare §. 304, no. XXIII. rem.); تَجَرِبَةٌ *experience*, تَجَارِبُ; مَعِيشَةٌ *means of subsistence*, مَعَايِشُ; مَعْنَى *meaning*, مَعَانِي (for مَعَانِي; compare §. 304, no. XXIII. rem.).

R c m. a. In the plur. fract. of the form مَفَاعِلُ from verba mediae rad. ي, the ي is not converted after the elif productionis into hémza (ذ), — as happens, for instance, in form XVII. of the trilaterals (فَعَائِلُ), or in the nomen agentis (فَاعِلُ, §. 240), — but it remains unchanged; e. g. مَسَاحَةٌ, مَسَاحٌ, *an open space for walking* (from سَاحَ for سَاحَ), مَسَاحِي; whereas مَسَاحِي is the plural of مَسِيحَةٌ *a curl* (from مَسَحَ). In

Plur. Fract.

Sing.

the same form from verba mediae rad. و, the
و is usually retained, as مَقْرَسٌ *a bowcase*,
مَقَارِسُ; مَقَارِزٌ (from قَارَزَ for قَرَزَ) *a desert*,
مَقَارِزُ; but in a few cases it is changed into
ي, as مَغَاصٌ (from غَاَصَ for غَوَصَ) *a*
place for diving, مَغَايِصُ; مَغَارَةٌ (from غَارَ
for عَوَرَ) *a cave*, مَغَايِرُ; and in one instance
into hêmza (ح), viz. مُصِيبَةٌ (from صَابَ for
صَوَّبَ) *a misfortune*, مَصَايِبُ, مَصَاوِبُ,
and مَصَائِبُ.

Rem. b. Adjectives of the form أَفْعَلٌ,
which have the superlative meaning, form,
when used as substantives, a plur. أَفْعَالٌ;
e. g. أَكْبَرُ *greatest*, أَكْبَرُ.

II. فَعَالِيلُ
(أَفْعَالِيلُ)
(تَفْعَالِيلُ)
(مَفْعَالِيلُ)
(يَفْعَالِيلُ)
(فَوَاعِيلُ)

Quiequeliteral substantives and adjectives
(ق not included), of which the penulti-
mate letter is a litera productionis (ل, و, ي);
as سَلْطَانٌ *a sultan*, سَلَاطِينُ; كُرْسِيٌّ
a knife, سَكَائِينُ; كُرْسِيٌّ *a seat*, كَرَايِسُ
(for كَرَايِسِيٌّ); بَرِّيَّةٌ *a desert*, بَرَارِيٌّ (for
بَرَارِيٌّ); حَظِيَّةٌ *a favourite* (wife or
concubine), حَاطِيٌّ (for حَاطِيٌّ); تَصْوِيرٌ
a picture, تَصَاوِيرُ; تَارِيخٌ *a chronicle*,
تَوَارِيخُ (compare §. 136); مِفْتَاحٌ *a key*,

*Plur. Fract.**Sing.*

إِكْلِيلٌ; مَسَاكِينٌ *poor*, مَقَاتِيعُ
 a garland or crown, أَكَالِيلُ; يَنْبُوعٌ a
 spring, يَنْابِيعُ; جَامُوسٌ a buffalo,
 جَوَاسِيسُ. جَاسُوسٌ a spy.

Rem. a. The plur. فَعَالِيلُ is sometimes
 found in cases where a quinqueliteral sing.
 form is either rare or does not exist; as
 خَاتَمٌ = خَاتَامٌ signet-rings, from خَوَاتِيمُ
 (pl. خَوَاتِمُ); دِرْهَمٌ = دِرْهَمٌ
 (pl. دِرْهَمٌ).

Rem. b. دِينَارٌ a *dinār*, قِيرَاطٌ a *carat*,
 and دِيَوَانٌ the council of state, a public office,
 a collection of poems, make دَنَائِيرُ, دَنَائِرُ,
 and دَوَاوِينُ (as if from sing. forms دَنَارُ,
 دَوَانُ, and قِرَاطٌ). دِيْبَاجٌ, brocade, has
 دِيْمَاسٌ or دِيْبَاسٌ; دَبَابِيحُ or دَبَابِيحُ,
 bath, دِيَامِيسُ or دَمَامِيسُ; and أَتُونٌ, a
 furnace, أَتَانِينُ or أَتَاتِينُ.

1. Occasionally substantives and adjectives
 of five or more letters (principally
 foreign words), of which the penulti-
 mate letter is a litera productionis; as
 أُسْتَاذٌ a master, a teacher, أُسَاتِيدُ and
 أُسَاتِدَةٌ; تَلْمِيذٌ a disciple, a pupil,

Plur. Fract.

Sing.

فَيْلَسُوفٌ (philosophos) a philosopher, فَلَاسِفَةٌ.

2. Substantives and adjectives of four or more letters, which have not a litera productionis before the last radical, — especially when they are words of foreign origin, — and a great many relative adjectives, consisting of more than four letters. E. g. مَلَأَنٌ an angel, مَلَايِكَةٌ; صَيَّقِلٌ one who polishes swords, صَيَاقِلَةٌ and صَيَاقِلٌ; أُسْقَفٌ (ἐπίσκοπος) a bishop, أُسَاقِفٌ and أُسَاقِفَةٌ; قَيْصَرٌ (Caesar) the Byzantine emperor, قَيَاصِرَةٌ; مَغْرَبِيٌّ; فَرَاعِنَةٌ (פֶּרַעֲנִי) Pharaoh, فِرْعَوْنٌ a Moor, مَغَارِبَةٌ; بَغْدَادِيٌّ a native of Bagdād, بَغَادِدِيٌّ; مَضْرُودِيٌّ a man of the Bèrbèr tribe of Maṣmūda, مَضَامِدِيٌّ; مُهَلَّبِيٌّ a descendant of 'l-Muhallèb, مَهَالِبَةٌ.

III. فَعَالِكَةٌ

Rem. a. This form is also found, though rarely, in quadriliterals which have a litera productionis before the last radical; as جَبَّارٌ, a tyrant, a giant, جَبَابِرَةٌ.

Rem. b. In forming the plur. fract. of nouns which contain five or more letters (exclusive of ة and the letters of prolongation), one of the radicals is rejected, generally the last. E. g. عَنَكَبُوتٌ a spider,

306. As regards their meaning, the plurales fracti are totally different from the sound plurals; for the latter denote several *distinct* individuals of a genus, the former a number of individuals viewed *collectively*, the idea of individuality being wholly suppressed. For example, عِبْدُونَ are *slaves*, i. e. several individuals who are slaves, عِبِيدٌ *slaves* collectively; شُبَّانٌ *young men, youth* (juventus), = شَبَابٌ; مَشِيخَةٌ *old men in general*; الْعُمَانِيَّةُ *the whole race of Othmān*. The plurales fracti are consequently, strictly speaking, *singulars* with a *collective* signification, and often approach in their nature to *abstract nouns*. Hence, too, they are all of the *fem.* gender, and can be used as *masc.* only by a constructio ad sensum.

Rem. We must distinguish from the plurales fracti those nouns which are called أَشْبَاهُ الْجَمْعِ (*like the plural*), as نَحْلٌ *bees*, on which see §. 246 and §. 292, 1. The former may be styled *abstract*, the latter *concrete collectives*. A third class of collectives is formed by those nouns, to the meaning of which the idea of collectiveness attaches; as قَوْمٌ *people*, عَسْكَرٌ *an army*. These differ from the أَشْبَاهُ الْجَمْعِ in not admitting of the formation of nomina unitatis (§. 246).

307. The plur. sanus and the plurales fracti of the forms XII., XIII., XIV., and XV., are used only of persons and things that do not exceed *ten* in number (3 to 10), and are therefore called جُمُوعُ الْقِلَّةِ, *plurals of paucity*, whilst the rest are named جُمُوعُ الْكَثَرَةِ, *plurals of abundance*. This observation applies, of course, only to such nouns as have also other plurals, for if one of the forms alone be used, it is necessarily employed without any limitation as to number.

4. The Declension of Nouns.

a) The Declension of Undefined Nouns.

308. 1) Undefined substantives and adjectives are, in the *singular* number, either *triptotes* or *diptotes*. *Triptotes* are those which have *three* terminations to indicate the different cases; viz. َ (Nom.), ِ (Gen., Dat., Abl.), and ُ (Acc., see §. 8 rem.). *Diptotes* are those which have only *two* terminations; viz. َ (Nom.) and ِ (Gen. Dat., Abl., Acc.). The former are called by the Arab grammarians *مُنْصَرِفٌ*, *declinable*, and the latter *غَيْرُ مُنْصَرِفٍ*, *indeclinable*. — 2) The *dual* number has only *two* case-endings, which are common to both genders; viz. َانِ (Nom.) and َيْنِ (Gen., Dat., Abl., Acc.). — 3) The *pluralis sanus* has likewise only *two* case-endings for each gender; viz. for the *masc.*, ُونَ (Nom.) and ِينَ (Gen. Dat., Abl., Acc.); for the *fem.*, َاتِ (Nom.) and َاتِ (Gen., Dat., Abl., Acc.). — 4) The *plurales fracti* are either diptotes or triptotes, exactly like the singular (see §. 309, 1). — The following is the paradigm of the declension of undefined substantives and adjectives.

Triptotes.

Substantives.

Masc.		Fem.	
Proper.	Common.	Proper.	Common.
Sing.		Sing.	
N. زَيْدٌ	زَيْدٌ <i>Zèid.</i>	هِنْدٌ	جَنَّةٌ <i>a garden.</i>
G. زَيْدٍ	رَجُلٍ	هِنْدٍ	جَنَّةٍ
Ac. زَيْدًا	رَجُلًا	هِنْدًا	جَنَّةً

Triptotes.
Substantives.

Masc.		Fem.	
Proper.	Common.	Proper.	Common.
Dual.		Dual.	
N. زَيْدَانِ	رَجُلَانِ	هِنْدَانِ	جَنَّتَانِ
G. Ac. زَيْدَيْنِ	رَجُلَيْنِ	هِنْدَيْنِ	جَنَّتَيْنِ
Plur. sanus.		Plur. sanus.	
N. زَيْدُونَ	....	هِنْدَاتُ	جَنَّاتُ
G. Ac. زَيْدِينَ	....	هِنْدَاتِ	جَنَّاتِ
Plur. fract.		Plur. fract.	
N.	رَجَالٌ	أَهْنَدُ	جِنَانُ
G.	رَجَالٍ	أَهْنَدٍ	جِنَانٍ
Ac.	رَجَالًا	أَهْنَدًا	جِنَانًا

Adjectives.

Masc.		Fem.
Sing.		
N.	جَالِسٌ <i>sitting.</i>	نَائِيكَةٌ <i>mourning.</i>
G.	جَالِسٍ	نَائِيكَةٍ
Ac.	جَالِسًا	نَائِيكَةً
Dual.		
N.	جَالِسَانِ	نَائِيكَتَانِ
G. Ac.	جَالِسَيْنِ	نَائِيكَتَيْنِ

Triptotes.
Adjectives.

	Masc.		Fem.
	Plur. sanus.		
N.	جَالِسُونَ		نَائِكَاتٌ
G. Ac.	جَالِسِينَ		نَائِكَاتٍ
	Plur. fract.		
N.	جُلَّاسٌ		نُورٌ
G.	جُلَّاسٍ		نُورٍ
Ac.	جُلَّاسًا		نُورًا

Diptotes.
Substantives.

	Masc.		Fem.
	Sing.		
N.	عُثْمَانُ 'Othmān.		زَيْنَبُ Zèinab.
G. Ac.	عُثْمَانَ		زَيْنَبٍ
	Dual.		
N.	عُثْمَانَانِ		زَيْنَبَانِ
G. Ac.	عُثْمَانَيْنِ		زَيْنَبَيْنِ
	Plur. sanus.		
N.	عُثْمَانُونَ		زَيْنَبَاتُ
G. Ac.	عُثْمَانِينَ		زَيْنَبَاتٍ
	Plur. fract.		
	(of دِرْهَمٌ ⁹ a dirhèm)		
N.	دَرَاهِمُ		
G. Ac.	دَرَاهِمَ		

Diptotes.

Adjectives.

	Masc.		Fem.
	Sing.		
N.	أَسْوَدٌ <i>black.</i>	أَفْضَلُ <i>distinguished.</i>	سَوْدَاءُ <i>black.</i>
G. Ac.	أَسْوَدَ	أَفْضَلَ	سَوْدَاءَ
	Dual.		
N.	أَسْوَدَانِ	أَفْضَلَانِ	سَوْدَاوَانِ
G. Ac.	أَسْوَدَيْنِ	أَفْضَلَيْنِ	سَوْدَاوَيْنِ
	Plur. sanus.		
N.	.....	أَفْضَلُونَ	.....
G. Ac.	.....	أَفْضَلِينَ	.....
	Plur. fract.		
	(of نَائِحَةٌ <i>mourning</i>)		
N.	.....	أَفَاحِلُ	نَوَاحِلُ
G. Ac.	.....	أَفَاحِلَ	نَوَاحِلَ

Rem. There are two words in Arabic, in which the final flexional vowel of the sing. affects the last vowel of the radical part of the substantive; viz. **إِمْرُو**, *a man*, and **إِبْنَم**, *a son*, for **إِمْرَأ** and **إِبْنَم**, which are also used.

Sing. Nom.	إِمْرُو	إِبْنَم
Gen.	إِمْرِي	إِبْنِم
Acc.	إِمْرَاءَ	إِبْنَمَا

General Remarks on the Arabic Declension as compared with that of the other Shemitic Languages. — In the other Shemitic languages, as also in modern Arabic, the case-endings of the *singular* have almost wholly disappeared.* In Aethiopic, the old *accusative* in *ā* is retained, both as an accus., and to mark the construct state of nouns; as *'emna marēta meder*, “from the dust of the ground”; *takala gannata*, “he planted a garden”. In Hebrew, traces of all three cases are discernible, viz. י = יְ, יִ = יַ, and הִ = הַ or הֲ (compare §. 97 rem. b), though the first two have lost their peculiar force, and are chiefly used by the poets as archaistic forms (see Gesenius' Heb. Gr. §. 88).† The Aramaic has lost them completely, for the status emphaticus in אֲ (as אֲרַמְיָא *the man*) seems rather to be a post-positive article ‡ than the remnant of a case (the accus.). — The *dual* does not exist in Aethiopic. In Aramaic, the nom. early fell into disuse, and its place was supplied by the *oblique* form יִן §; as רַגְלֵיִן *the two feet*. In Syriac, however, the dual has maintained itself in but three words, in the form *ēn* (contracted for *áyin*); viz. ܐܢܝܢ, fem. ܐܢܝܢܐ, *two*; ܐܢܝܢܐܐܝܬܐ *two hundred*; and ܐܢܝܢܐܝܬܐ *Egypt*. In Hebrew, the corresponding termination is ׀ (with ׀ for ׀, as in אֵלִי *if* =

* They are still used in some parts of Arabia and Mesopotamia, though, as in Hebrew, with but little regard to grammatical correctness. See Wallin in the Zeitschrift d. D. M. G. vol. V. p. 6, vol. VI. p. 196, and von Kremer: Mittel-Syrien und Damascus (Wien, 1853), p. 203.

† The adverbial termination ׀ has been explained in two different ways, some regarding it as an accus. = יַ, with ׀ for ׀ (as in the dual and plur.); others as an obsolete plur. = יִ, on which see a subsequent note. I prefer the former view. Examples are: אֵלֶיךָ, or אֵלֶיךָ, *truly* (אֵלֶיךָ), אֵלֶיךָ *gratis* (הֵן), יוֹמָם *by day* (יוֹם), רֵיקָם *in vain* (רֵיקָם), and, with *o* for *a*, אֵלֶיךָ, *instantly* (for אֵלֶיךָ, from אֵלֶיךָ). See Gesenius' Heb. Gr. §. 98, 3.

‡ Compare, for instance, in Swedish, *mann-en*, “the man”, as distinguished from *en man*, “a man”.

§ Very rarely יִן, as in מֵאֵיִן, for the common מֵאֵיִן, *two hundred*; and יִן, as in מֵאֵיִן, fem. מֵאֵיִן, *two* (for מֵאֵיִן, מֵאֵיִן).

אֶן thumb = اِنْهَامْ, pistachio-nuts = بُطْم, דָּשֵׁן to be fat = (דָּסִים). In these cases, the — is merely an auxiliary vowel, to lighten the pronunciation; as בֵּית = يَيْت, so יֵן or יֵם = יֵין; compare שָׁזִים with اِشْنִין, יָדִים with يَدַיִן, שְׁפָרִים (שְׁפָרָה) with سَنַתִּין.* It is farther to be noticed, that in Hebrew and Aramaic the use of the dual is confined to the noun substantive, and generally restricted to objects that are united (by nature or art) in pairs. See Gesenius' Heb. Gr. §. 86 b. In modern Arabic, the dual is but little employed except in the substantive, and then in the oblique form يֵין. — In regard to the plur. *sanus* of the Arabic, we must first observe that as اَت, اَوْن, are dynamical developments of ا, اَو, and يֵין, اَت, of ا, اَو; we should naturally expect a form اَنَا, اَنَا, to correspond to ا, اَو. This *ān* (acc. *āna*) has been actually preserved in Aethiopic as the plural of various classes of adjectives; e. g. ርክክ: *rehhuk*, "distant", ርክክኡ: *rehhukān*. † In Aramaic (as in modern Arabic), the oblique termination י — is alone in use, as נְבָרִין *men*, אֲוֵן *oxen*; and in Hebrew, ם is substituted for י (as in the dual), whence מְשִׁימֵן *men*, מְשִׁימֵן *steers*. For the *fem.* the other dialects have, in exact accordance with the Arabic: Aeth. *at* (acc. *āta*); Aram. אַת, אַת (in the construct; the absolute form אַת, אַת, is difficult to account for); Heb. אַת (ō for ā). See Gesenius' Heb. Gr. §. 86. — Of the Arabic *plurales fracti* there are no certain vestiges in Heb. or Aram. The Aethiopic, on the contrary, has plurals of this sort exactly corresponding to some of the

* Very rare forms are: 1) יֵם (like Aram. *en*), in the combination שְׁנֵים עָשָׂר, fem. שְׁנֵים עָשָׂרָה, *twelve*; 2) יֵם, in the proper name עֵינֵם = עֵינֵים; and 3) יֵן (for יֵין, see last note), in the proper name דְּתֵין = דְּתֵין. It may be, however, that יֵם and יֵן are not contractions of יֵם and יֵין, but the actual nom. = יֵין.

† Hence, perhaps, may be explained the very rare Hebrew form מְשִׁימֵן, in מְשִׁימֵן, *gnats*, = מְשִׁימֵן, with ם for י.

Arabic forms. See Dillmann's *Grammatik d. Aethiopischen Sprache*, § 136 and foll.

309. The following nouns are diptotes.

✓ 1. Several forms of the pluralis fractus; viz.

a) Quadrisyllabic plurales fracti, the first and second syllables of which have fêtha and the third kèsra, that is to say, the forms قَوَاعِلُ (XVI.), فَعَائِلُ (XVII.), فَعَالِلُ etc., and فَعَالِيلُ etc. (I. and II. of nouns that have more than three radicals letters); as قَوَائِعُ *followers*, عَجَائِبُ *wonders*, قَنَاظِرُ *bridges*, سَلَاطِينُ *sultans*.

b) Plurales fracti that end in hêmza preceded by êlif mêm dūda (آ-), viz. فُعَلَاءُ (XX.) and أُنْعَلَاءُ (XXI.); as حُكَمَاءُ *wise men*, أَوْلِيَاءُ *friends* (compare 2. a and 3. b).

✓ c) Plurales fracti that end in -ى, viz. فَعَالٍ (XXIII.), فَعَالِي (XXII.), and فَعَالِي (XXIV.); as عَذَارٍ *virgins*, جُرْحَى *wounded men*, نَصَارَى *Christians* (compare 2. b and 3. b).

2. Various common nouns and adjectives; viz.

a) Common nouns and adjectives which end in hêmza preceded by êlif mêm dūda (آ-); as عَذْرَاءُ *a virgin*, بَيْضَاءُ *white* (§. 296). Compare 1. b and 3. b.

Rem. This rule does not apply to cases in which the hêmza is radical, as قَرَأَ from قَرَأَ (compare §. 299 rem. c, and §. 301 rem. c).

✓ b) Common nouns and adjectives ending in êlif maksūra (ى); as ذِكْرَى *memory*, دُنْيَا *the world* (§. 295, 2), سَكْرَى *drunken* (§. 295, 1), صَغْرَى *smallest* (§. 295, 2), أُولَى *first* (§. 295, 2 rem. b). Compare 1. c and 3. b.

Rem. Excepting those in which the êlif maksūra is radical; as هُدًى *guidance* (for هُدًى, §. 213).

c) Adjectives of the form **أَفْعَل** (§. 234—5), of which the fem. is **فُعْلَى** and **فَعْلَاءَ** (§. 295, 2, and §. 296); as **أَعْجَبُ** *most wonderful*, f. **عَجَبَى**; **أَحْمَرُ** *red*, f. **حَمْرَاءَ**. — But adjectives of the form **أَفْعَل**, f. **أَفْعَلَةٌ**, are triptotes; as **أَرْمَلٌ** *poor*, f. **أَرْمَلَةٌ**. Common nouns of this form are usually regarded as triptotes; e. g. **أَجْدَلُ** *a hawk*, **أَخِيلٌ** *a woodpecker*, **أَزْمَلٌ** *a humming*; but the diptote form is admissible, as **أَجْدَلُ**, **أَخِيلُ**.

Rem. Adjectives of the form **أَفْعَل**, when used as nouns, always retain the diptote inflexion; e. g. **أَدْنَمُ** *a feller* (properly *dun*), **أَسْرَدُ** *a serpent* (prop. *black*).

d) Adjectives of the form **فَعْلَانُ**, of which the fem. is **فُعْلَى** (§. 295, 1); as **سَكْرَانُ**, f. **سَكْرَى**, *drunken*. — But those of which the fem. is **فَعْلَانَةٌ** (§. 295 rem. a) are triptotes; as **ذَذْمَانُ**, f. **ذَذْمَانَةٌ**, *repentant*. — Adjectives of the form **فَعْلَانُ** are all triptote, their fem. being formed by adding **ة** (§. 295 rem. a); as **عُرْيَانُ**, f. **عُرْيَانَةٌ**, *naked*.

e) Distributive numerals of the forms **فُعَالُ** and **مَفْعَلُ** (§. 333); as **ثَنَاءُ** and **مَثْنَى**, *two by two*, **ثَلَاثُ** and **مَثَلَثُ**, *three by three*. And likewise **أُخْرُ**, the plur. fract. of **آخَرُ**, and of its fem. **أُخْرَى**, *another*.

3. Many proper names; viz.

a) Foreign names of men, as **آدَمُ** *Adam*, **إِبْرَاهِيمُ** *Abraham*, **إِسْحَاقُ** *Isaac*, **دَاوُدُ** *David*; excepting such as consist of three letters, the second of which has *gèzma* or is a *litera productionis*, as **نُوحٌ** *Noah*, **لُوطٌ** *Lot*.

b) Proper names that end in ĕlif maksūra (compare 1. c and 2. b) and ĕlif mēmdūda (compare 1. b and 2. a), whether Arabic or foreign; as يَحْيَى John, زَكَرِيَّا Zachariah, يَلَى Yālā, لَيْلَى Lēilā.

c) Proper names in ـَان, whether Arabic or foreign; as غَطَفَان Gatafān (a tribe), عُثْمَان 'Othmān, سُفْيَان Sufyān, سُلَيْمَن Solomon.

d) Proper names that resemble in form the verbal forms فَعَلَ and فُعِلَ, or any of the persons of the Imperfect; as شَمَّر Šammar, شَلَم Jerusalem, ضَرْب Dorib, أَحْمَد Ahmed, يَزِيد Yēzid, تَدْمُر Tadmur (Palmyra), تَمَاضِر Tunādir.

e) Common nouns of the fem. gender, consisting of more than three letters, when used as proper names; e. g. عَقْرَب a scorpion, عَقْرَب Akrab (a man's name).

f) Proper names that end in ـَة, whether masc. or fem.; as مَكَّة Mēkka, فَاطِمَة Fāṭima (a woman), دَغَة Doḡa (a woman), طَلْحَة Talḡa, كَتَادَة Katāda (men).

g) Fem. proper names, which do not end in ـَة, but are either of foreign origin, or consist of more than three letters, or, though consisting of only three letters, are trisyllabic, owing to their middle radical having a vowel. E. g. مِصْر Egypt, جُور Ġūr, زَيْنَب Zēinab, سُعَاد Sūād, سَقَر Hellfire (as the name of a particular part of hell). — But fem. proper names that consist of only three letters, the second of which has ġèzma, may be either diptote or triptote (though the former is preferred); as هِنْد Hind, دَعْد or دَعْد Dād.

h) Proper names of men and women, which are actually or seemingly derived from common nouns or adjectives; especially names of men of the form فَعْل (from قَاعِلٌ); as عُمرُ 'Omar, زُفَرُ 'Zufar, جُصَمُ 'Gusem; and names of women of the form فَعَال (from فَاعِلَةٌ), as كَطَامُ 'Katām, رَقَاشُ 'Raḡāš, حَدَامُ 'Hadām. These latter, however, have more usually and correctly the form فَعَالِ, and are wholly indeclinable; as حَدَامِ, رَقَاشِ, قَطَامِ.

Rem. a. Besides being used as proper names, the forms فَعْل and فَعَال are often employed as vocatives, in terms of abuse; e. g. يَا لَكَاعِ 'O improbe! f. يَا خَبَاتِ; يَا لَكُعِ 'O vilis! f. يَا لَكَاعِ.

Rem. b. In compound proper names of the class called مُرَكَّبٌ (§. 264), the first word is usually not declined at all, and the second follows the diptote declension; nom. بَعْلَبَكُ, حَضْرَمَوْتُ, gen. and acc. بَعْلَبَكَ, حَضْرَمَوْتُ. Both words may, however, follow the triptote declension, the second being in the genitive, and the first losing the ténwin because it is defined by the second (see §. 313 and foll.); nom. حَضْرَمَوْتُ, gen. حَضْرَمَوْتِ, acc. حَضْرَمَوْتُ. The proper name مَعْدَى كَرِبٌ admits of a third form, for we may say مَعْدَى كَرِبِ (like حَضْرَمَوْتُ); or مَعْدَى كَرِبُ, gen. and acc. مَعْدَى كَرِبِ (like حَضْرَمَوْتُ, حَضْرَمَوْتِ); or مَعْدَى كَرِبِ in all three cases. — Proper names of men ending in وَيَّة are wholly indeclinable; as بُوَيَّة, نِفْطَوِيَّة, سِيَبَوِيَّة.

319. Nouns ending in يَ for عِي or وُ (§. 213 and §. 245), which follow the first declension, and those in عِي and اِ, for عِي, which follow the second (§. 309, 1. c, 2. b,

3. b), retain in the oblique cases the termination of the nom., so that their declension is only *virtual* (تَقْدِيرِيّ), not expressed (لَفْظِيّ) or external (ظَاهِر). E. g. عَصَا for عَصَو, بُشْرَى for رَحِيَا, رَحِي, رَحِي, and رَحِيَا for رَحِي, رَحِي, and رَحِيَا, and عَصَو for عَصَو, and بُشْرَى for بُشْرَى and بُشْرَى.

311. Nouns ending in ـِي, for ـِي and ـُو (§. 167. II. 2, and the Paradigms of the Verb, Tab. XVIII.), or ـِي and ـُو, (see the same Tab.), have the same termination in the nom. and gen. (dat. abl.), but in the acc. ـِيَا (according to §. 166, 1). E. g. غَارِ for غَارُو, acc. غَارِيَا; رَامِ for رَامُو, acc. رَامِيَا; مُغَزِّ for مُغَزُّو, acc. مُغَزِّيَا; مُزْمِ for مُزْمُو, acc. مُزْمِيَا; تَمْنِي for تَمْنُو, acc. تَمْنِيَا; تَغَزِّ for تَغَزُّو, acc. تَغَزِّيَا; شَجَرِ (verbal adj.) for شَجَرُو, acc. شَجَرِيَا; عِمِ (verbal adj.) for عِمُو, acc. عِمِيَا.

312. All plurals of the second declension, which ought regularly to end in ـِي, for ـِي, follow in the nom. the first declension instead of the second, and substitute ـِي (for ـِي). They moreover retain, according to §. 311, the same termination in the genit., and consequently follow the first declension in that case too; but in the acc. they remain true to the second declension, and have ـِي. E. g. جَارِيَّةٌ, pl. nom. and gen. جَوَارِ, for جَوَارِي (instead of جَوَارِي), acc. جَوَارِيَّةٌ; مَعَانِي, pl. nom. and gen. مَعَانِ, for مَعَانِي (instead of مَعَانِي), acc. مَعَانِيَّةٌ; صَحْرَاءُ, pl. nom. and gen. صَحَارِ, for صَحَارِي (instead of صَحَارِي), acc. صَحَارِيَّةٌ.

b) The Declension of Defined Nouns.

313. Undefined nouns become defined: 1. by prefixing the article *أَلْ*; 2. a) by adding a noun in the genitive; b) by adding a pronominal suffix.

314. If an undefined noun be defined by the article, the following cases arise.

1) If it belongs to the first declension, it loses the *tènwin*.

Nom.	الرَّجُلُ	الْحَسَنُ	الْمَدِينَةُ	الْخَصْنَةُ	الرِّجَالُ
	<i>the man.</i>	<i>Hasan.</i>	<i>the city.</i>	<i>the chaste (woman).</i>	<i>the men.</i>
Gen.	الرَّجُلِ	الْحَسَنِ	الْمَدِينَةِ	الْخَصْنَةِ	الرِّجَالِ
Acc.	الرَّجُلَ	الْحَسَنَ	الْمَدِينَةَ	الْخَصْنَةَ	الرِّجَالَ

Rem. The final *l* of the acc. disappears along with the *tènwin*.

2) If it belongs to the second declension, it assumes the terminations of the first, and becomes triptote.

Nom.	الْأَسْوَدُ	السُّودَاءُ	الْأَكْبَرُ
	<i>the black (m.).</i>	<i>the black (f.).</i>	<i>the chief men.</i>
Gen.	الْأَسْوَدِ	السُّودَاءِ	الْأَكْبَرِ
Acc.	الْأَسْوَدَ	السُّودَاءَ	الْأَكْبَرَ

3) If it be a plur. *sanus fem.*, it loses the *tènwin*.

Nom.	الظُّلُمَاتُ	الْمَخْلُوقَاتُ
	<i>the darkness.</i>	<i>the creatures.</i>
Gen. Acc.	الظُّلُمَاتِ	الْمَخْلُوقَاتِ

Rem. a. The plur. *sanus masc.* and the dual undergo no change when the article is prefixed; as *الضَّارِبُونَ* *those who beat*, *الرَّجُلَانِ* *the two men*.

Rem. b. Nouns ending in ـ drop the *ténwin* and resume their original ی ; as الرَّامِي from رَام , المُعَانِي from مَعَان , التَّيْتِي from تَمَّي , الجَّوَارِي from جَوَار (see §§. 311—2).

315. If a noun in the genitive is appended to an undefined noun, the following changes are produced.

1) The singulars and broken plurals of both declensions are declined in the same way as if they were defined by the article (§. 314).

Nom.	كِتَابُ اللَّهِ	$\text{أَسْفَلُ الْأَرْضِ}$	$\text{رَجَالُ الْمَدِينَةِ}$
	<i>the book of God.</i>	<i>the lowest part of the earth.</i>	<i>the men of the city.</i>
Gen.	كِتَابِ اللَّهِ	$\text{أَسْفَلِ الْأَرْضِ}$	$\text{رَجَالِ الْمَدِينَةِ}$
Acc.	كِتَابَ اللَّهِ	$\text{أَسْفَلَ الْأَرْضِ}$	$\text{رَجَالَ الْمَدِينَةِ}$

Nom.	$\text{عَجَائِبُ الْمَخْلُوقَاتِ}$	كُلَّ يَوْمٍ
	<i>the wonders of creation.</i>	<i>every day.</i>
Gen.	$\text{عَجَائِبِ الْمَخْلُوقَاتِ}$	كُلِّ يَوْمٍ
Acc.	$\text{عَجَائِبَ الْمَخْلُوقَاتِ}$	كُلَّ يَوْمٍ

Rem. a. The words أَبٌ a father, أَخٌ a brother, حَمٌ a father-in-law, and هَنٌ a trifling thing, after rejecting the *ténwin*, lengthen the preceding vowel.

Nom.	أَبُو , أَخُو , حَمُو , هَنُو ; for أَبٌ , etc.
Gen.	أَبِي , أَخِي , حَمِي , هَنِي ; for أَبٍ , etc.
Acc.	أَبَا , أَخَا , حَمَا , هَنَا ; for أَبٍ , etc. *

* The same thing is the case in the other Shemitic languages; e. g. Heb. אָבִי , אָחִי , with suffixes אָבִיךָ , אָחִיךָ ; Aram. אָבִיךָ , אָחִיךָ , חָמִיךָ ; Aeth. አቡክ : *ábuka*, acc. አቡክ : *ábāka*.

The word ذُو, *the owner or possessor* of a thing, which is always connected with a following genitive, has in the gen. ذِي, in the acc. ذَا; whilst فَم, *the mouth* (Aram. פֶּה), which is used instead of فُوه, makes either: Nom. فَم, Gen. فَم, Acc. فَم;

or: فُو, فِي, قَا.*

Rem. b. Proper names of the first declension lose their tènwin, when followed by the word ابْن in a genealogical series; as مُحَمَّد بْن جَعْفَر بْن خَالِد بْن مُحَمَّد, *Mohammed, the son of Gáfar, the son of Hâlid, the son of Mohammed*. On the elision of the | in the ابْن, see §. 21, 2.

Rem. c. Instead of بِنْت, *a daughter*, we may use, when a genitive follows, the form ابْنَة.

2) The dual loses the termination ن.

Nom. جَاءَ عَبْدَا السُّلْطَانِ *the two slaves of the sultan came*.

Acc. رَأَيْتُ جَارِيَتَيْ أَبِي *I saw the two female slaves of my father*.

Rem. If an 'elif conjunctionis follows the oblique cases of the dual, the final ى takes a kësra instead of a g'ezma; as مَرَرْتُ بِجَارِيَتَيْ الْمَلِكِ, *I passed by the two female slaves of the king* (see §. 19 and §. 20, 3).

3) The pluralis sanus loses the termination ن.

Nom. جَاءَ بَنُو الْمَلِكِ *the sons of the king came*.

Acc. رَأَيْتُ بَنِي الْمَلِكِ *I saw the king's sons*.

Rem. If the plur. ends in وَن, acc. يَن (for يُون, يَيْن), these terminations become, before a following gen., وَ, يَ, and if

* With these latter forms compare in Heb. עַד, constr. עִד, with suffix עִדִּי.

the genit. begins with an *êlif* conjunct., the final *و* takes *damma*, and the final *ى* *kèsra*, instead of the *gézma*; as *مُصْطَفَى اللَّهِ*, *مُصْطَفَى اللَّهِ* (§ 20, 3). — Regarding the *otiosum* which is often, though incorrectly, added to the nominal term. *و* and *و*, see §. 7, rem. *a*.

316. If a pronominal suffix is added to an undefined noun, the following changes take place.

1) Triptotes and the plur. *sanus* fem. lose the *tènwīn*, the dual and plur. *sanus* masc. the terminations *ي* and *ن*; as *كِتَابٌ* *a book*, *كِتَابُهُ* *his book*; *ظُلُمَاتٌ* *darkness*, *ظُلُمَاتُهَا* *its darkness*; *كِتَابَانِ* *two books*, *كِتَابَاكَ* *thy two books*; *بَنُونَ* *sons*, *بَنُوكَ* *thy sons*.

2) Before the pronominal suffix of the 1. p. sing. *ي* (see §. 185 rem. *a*, and §. 317), the final vowels of the sing., plur. *fractus*, and plur. *sanus* fem. are elided; as *كِتَابِي* *my book*, from *كِتَابٌ*; *كِلَابِي* *my dogs*, from *كِلَابٌ*, plur. *fract.* of *كَلْبٌ*; *جَنَاتِي* *my gardens*, from *جَنَاتٌ*, plur. *sanus* of *جَنَّةٌ*; *تَوَابِعِي* *my followers*, from *تَوَابِعٌ*, plur. *fract.* of *تَابِعٌ*.

3) If the noun ends in *ة*, this letter is changed into (or rather, resumes its original form of) *ت*; as *نِعْمَتِي* *a favour or benefit*, *نِعْمَتِي*.

4) If the noun ends in *êlif* mobile or *hèmza*, this letter passes before the suffixes into *و*, when it has *damma* (Nom.), and into *ى*, when it has *kèsra* (Gen.); as *نِسَاءٌ* *women*, nom. with suffix *نِسَاؤُهُ* *his women*, gen. *نِسَائِهِ*. But when it has *fèṭḥa* (Acc.), it remains unchanged, as acc. *نِسَاءُهُ*.

Appendix.

The Pronominal Suffixes that denote the Genitive.

317. The pronominal suffixes attached to nouns to denote the genitive, are exactly the same as those attached to verbs to denote the accusative (§. 185), with the single exception of the suffix of the 1. p. sing., which is **ـِي**, and not **ـِيْ**.

Rem. a. The suffix of the 1. p. sing. **ـِي** when attached to a word ending in **ـِ** *clif maksūra* (**ـِيْ**), in the long vowels **ـَا**, **ـُو**, **ـِيْ**, or in the diphthongs **ـَايَ** and **ـُوْ**, becomes **ـِي**, the *késra* of the original form **ـِيْ** (see §. 20, 2) being simply elided. Further, when the word ends in **ـِي** or **ـِيْ**, the final **ي** unites with the **ي** of the suffix into **ـِيْ**; and when it ends in **ـُو** or **ـُوْ**, the **و** is changed into **ي**, and likewise forms **ـِيْ**. E. g. **هَوَايَ** *my love*, for **هَوَايِ**, from **هَوَى**; **خَطَايَايَ** *my sins*, for **خَطَايَايِ**, from **خَطَايَا**, plur. of **خَطِيئَةٌ**; **غُلَامَايَ** *my two slaves*, for **غُلَامَايِ**, from **غُلَامَان**, nom. dual of **غُلَامٌ**; **قَاضِييَ** *my judge*, for **قَاضِييِ** (**قَاضِييَتِي**), from **قَاضٍ**; **مُسْلِمُوِيْ** *my Muslims*, for **مُسْلِمُوِيْ** (**مُسْلِمُوِيْ**) or **مُسْلِمُوِيْ** (**مُسْلِمُوِيْ**), from **مُسْلِمُونَ**, plur. of **مُسْلِمٌ**; **غُلَامِييَ** *my two slaves*, for **غُلَامِييِ** (**غُلَامِييَتِي**), from **غُلَامَيْنِ**, genit. dual of **غُلَامٌ**; **مُصْطَفَوِيْ** *my elect*, for **مُصْطَفَوِيْ** (**مُصْطَفَوِيْ**) or **مُصْطَفَوِيْ** (**مُصْطَفَوِيْ**), from **مُصْطَفَوْنَ**, plur. of **مُصْطَفَى**.

Rem. b. Just as the verbal suffix *نِي* is sometimes shortened into *ن* (§. 185 rem. c), so the nominal suffix *ِي* occasionally becomes *ِ*, particularly when the noun to which it is attached is in the vocative; as *رَبِّ my Lord!* *يَا قَوْمِ O my people!*

Rem. c. What has been said in §. 185, rem. b, of the change of the damma in *هُمَا*, *هُنَّ*, *هُنَّ*, into *késra* after *ِي*, *ِي*, or *ِي*, applies to the nominal as well as the verbal suffixes. E. g. *كِتَابِي* of his book, *جَارَتَيْهِ* his two female slaves, *قَاتِلِيهِ* his murderers, *كِتَابِهِمَا*, *كِتَابِهِمْ*, etc.

B. The Numerals.

1. The Cardinal Numbers.

318. The cardinal numbers from *one* to *ten* are:

	Masc.	Fem.		Masc.	Fem.
1.	أَحَدٌ	إِحْدَى	5.	خَمْسَةٌ	خَمْسٌ
	وَاحِدٌ	وَاحِدَةٌ	6.	سِتَّةٌ	سِتٌّ
2.	اِثْنَانِ	اِثْنَتَانِ	7.	سَبْعَةٌ	سَبْعٌ
		ثِنْتَانِ	8.	ثَمَانِيَةٌ	ثَمَانٍ
3.	ثَلَاثَةٌ	ثَلَاثٌ	9.	تِسْعَةٌ	تِسْعٌ
4.	أَرْبَعَةٌ	أَرْبَعٌ	10.	عَشْرَةٌ	عَشْرٌ

Rem. a. On *إِحْدَى* see §. 295 rem. b. — For *ثَلَاثٌ*, *ثَلَاثَةٌ*, we may also write *ثَلَاثٌ*, *ثَلَاثَةٌ* (§. 6 rem. a). — *سِتٌّ* stands, according to the Arab lexicographers, for *سِدَّتٌ* (compare §. 14, 3). and that for *سِدْسٌ*. The correctness of this view is proved by the

diminutive סְדִישׁ , the fraction. $\text{שִׁשְׁסָּה$, a *sixth*, and the ordinal adj. שִׁשִּׁי , *sixth*.

Rem. *b*. If we compare the above numerals with those of the Hebrew (Gesenius' Gr. §. 95), Aramaic (Cowper's Syr. Gr. §. 165), and Aethiopic (Dillmann's Gr. §. 158), it is easy to perceive their perfect identity; and, therefore, only one or two forms deserve notice here. — The Aram. פְּרִינ , *f. פְּרִינָא*, is a contraction for פְּרִינָא , the exact equivalent of the Heb. שְׁנַיִם (ח becoming ש , as in תְּלָנָא , *snow*, = שְׁלָנָא ; and ן exchanging with ר , as in רְנִינָא , *to rise*, = נְרִינָא). The daghesh in the Heb. fem. שְׁנַיִם indicates the loss of the *n* in שְׁנַיִם . — The Heb. שֵׁשׁ , שֵׁשֶׁת , stand for שֵׁשֶׁת , שֵׁשֶׁת (see rem. *a*, and compare the Aeth. *sedestū* and *sessu*, for *sedsū*). The Chaldee form שִׁשְׁתָּא , שִׁשְׁתָּא (ש) is identical with the Arabic; whilst in the Syriac masc. ܫܝܫܬܐ or ܫܝܫܬܐ , the original doubling has left its trace in the hard sound of the *t* (compare ܫܝܫܬܐ).

319. The cardinal numbers from 3 to 10 take the *fem.* form, when the objects numbered are of the *masc.* gender; and conversely, the *masc.* form, when the objects numbered are *fem.* E. g. ܪܝܓܐܝܝܬܐ , or ܪܝܓܐܝܝܬܐ , *ten men* (lit. *men, a decade, and a decade of men*); ܢܝܫܐܝܬܐ , or ܢܝܫܐܝܬܐ , *ten women*.

Rem. The cause of this phenomenon, which also occurs in the other Shemitic languages (see Gesenius' Heb. Gr. §. 95, 1), seems to lie in the effort to give prominence to the independent substantive nature (§. 321) of the cardinal numbers, in virtue of which they differ from the dependent adjectives, which follow the gender of their substantives.

320. The cardinal numbers from 1 to 10 are triptotes, with the exception of the duals ܐܝܬܢܐ and ܐܝܬܢܐ or ܐܝܬܢܐ . —

ثَمَانِي stands for ثَمَانِي, and has in the genit. ثَمَانِي, acc. ثَمَانِيَا (according to §. 311).

321. The cardinal numbers from 3 to 10 are always *substantives*. They either follow the objects numbered, in which case they are put in apposition with them, as رَجَالِ ثَلَاثَةٍ, *of three men* (lit. *of men, a triad*); or they precede them, in which case the numeral governs the other substantive in the genit. of the broken plural, as ثَلَاثَةُ رَجَالٍ, *three men* (lit. *a triad of men*).

Rem. a. ثَمَانِي has, in the construct state, nom. and gen. ثَمَانِي, acc. ثَمَانِي (see §. 320).

Rem. b. If the numerals from 3 to 10 take the article, they of course lose the *ténwīn* (§. 314).

Rem. c. اِثْنَانِ and اِثْنَتَانِ are sometimes construed with the genit. sing. of the objects numbered, and then of course drop their final ن (§. 315, 2); as اِثْنَا رَجُلٍ, *two men*, instead of رَجُلَانِ, or simply رَجُلَانِ.

322. The cardinal numbers from 11 to 19 are:

Masc.	Fem.	Masc.	Fem.
11. أَحَدٌ عَشَرَ	إِحْدَى عَشْرَةَ	16. سِتَّةٌ عَشَرَ	سِتٌّ عَشْرَةَ
12. اِثْنَانِ عَشَرَ	اِثْنَتَانِ عَشْرَةَ	17. سَبْعَةٌ عَشَرَ	سَبْعٌ عَشْرَةَ
13. ثَلَاثَةٌ عَشَرَ	ثَلَاثَ عَشْرَةَ	18. ثَمَانِيَّةٌ عَشَرَ	ثَمَانِي عَشْرَةَ
14. أَرْبَعَةٌ عَشَرَ	أَرْبَعَ عَشْرَةَ	19. تِسْعَةٌ عَشَرَ	تِسْعٌ عَشْرَةَ
15. خَمْسَةٌ عَشَرَ	خَمْسَ عَشْرَةَ		

Rem. a. For ثَمَانِي عَشْرَةَ we also find ثَمَانِ عَشْرَةَ, ثَمَانِ عَشْرَةَ, and ثَمَانِي عَشْرَةَ.

Rem. b. The cardinal numbers that indicate the *units* in these compounds, from 3 to 9, vary in gender according to the rule laid down in §. 319; but the *ten* does not follow that rule, for it has here the form عَشَرَ with masc., and عَشْرَةَ with fem. nouns.

Rem. c. These numerals are indeclinable, even when they take the article, with the exception of اِثْنَا عَشَرَ and اِثْنَتَا عَشْرَةَ, which have in the oblique cases اِثْنِي عَشَرَ and اِثْنَتِي عَشْرَةَ.

323. The cardinal numbers from 20 to 90 are:

20. عِشْرُونَ	50. خَمْسُونَ	80. ثَمَانُونَ
30. ثَلَاثُونَ	60. سِتُّونَ	90. تِسْعُونَ
40. أَرْبَعُونَ	70. سَبْعُونَ	

Rem. a. ثَلَاثُونَ may also be written ثَلْثُونَ.

Rem. b. The cardinal numbers from 20 to 90 are both masc. and fem., and have, like the ordinary plur. *sanus* masc., عُونَ in the nom., and عِينَ in the oblique cases. They are *substantives*, and take the objects numbered after them in the *acc. sing.*, so that they do not lose the final ن. Sometimes, however, they are construed with the *genit.* of the possessor, when, of course, the ن disappears, leaving in the nom. عُو, in the *genit.* and *acc.* عِي.

324. The numerals that indicate numbers compounded of the units and the tens, are formed by prefixing the unit to the ten, and uniting them by the conjunction وَ, *and*; as عِشْرُونَ أَحَدٌ *one and twenty, twenty-one*. Both are declined; as *gen.* عِشْرِينَ وَأَحَدٍ, *acc.* عِشْرِينَ وَأَحَدًا.

325. The numerals from 100 to 900 are:

100. مِائَةٌ	600. سِتُّ مِائَةٍ
200. مِائَتَانِ	700. سَبْعُ مِائَةٍ
300. ثَلَاثُ مِائَةٍ	800. ثَمَانِي مِائَةٍ
400. أَرْبَعُ مِائَةٍ	ثَمَانِ مِائَةٍ
500. خَمْسُ مِائَةٍ	900. تِسْعُ مِائَةٍ

Rem. *a.* For مِائَةٌ (Aeth. 𐩇𐩣𐩢: *me'et*, Heb. מֵאָה, Aram. מֵאָה, מֵאָה) we also find مِئَةٌ. The plur. is مِئُونَ, مِئَات, or مِائِي.

Rem. *b.* The numerals from 3 to 9 are often united with مِائَةٌ into one word; as أَرْبَعُمِائَةٍ.

326. The numerals from 1000 upwards are:

1000. أَلْفٌ	100,000. مِائَةُ أَلْفٍ
2000. أَلْفَانِ	200,000. مِائَتَا أَلْفٍ
3000. ثَلَاثَةُ آلَافٍ	300,000. ثَلَاثُمِائَةُ أَلْفٍ
4000. أَرْبَعَةُ آلَافٍ	400,000. أَرْبَعُمِائَةُ أَلْفٍ
etc.	etc.
11,000. أَحَدُ عَشَرَ أَلْفًا	1,000,000. أَلْفُ أَلْفٍ
12,000. اثْنَا عَشَرَ أَلْفًا	3,000,000. ثَلَاثَةُ آلَافِ أَلْفٍ
etc.	etc.

327. The numerals that indicate numbers made up of thousands, hundreds, tens, and units, may be compounded in two ways. Either *a*) the thousands are put first, and

followed successively by the hundreds, units, and tens, as
 3721; or *b*) the order is reversed, and becomes units, tens, hundreds, thou-
 sands, as *أَحَدٌ وَعِشْرُونَ وَسَبْعِمِائَةً وَثَلَاثَةَ آلَافٍ*.

2. The Ordinal Numbers.

328. The ordinal adjectives from *first* to *tenth* are:

Masc.	Fem.	Masc.	Fem.
أَوَّلٌ	أُولَى <i>first.</i>	سَادِسٌ	سَادِسَةٌ <i>sixth.</i>
ثَانٍ	ثَانِيَةٌ <i>second.</i>	سَابِعٌ	سَابِعَةٌ <i>seventh.</i>
ثَالِثٌ	ثَالِثَةٌ <i>third.</i>	ثَامِنٌ	ثَامِنَةٌ <i>eighth.</i>
رَابِعٌ	رَابِعَةٌ <i>fourth.</i>	تَاسِعٌ	تَاسِعَةٌ <i>ninth.</i>
خَامِسٌ	خَامِسَةٌ <i>fifth.</i>	عَاشِرٌ	عَاشِرَةٌ <i>tenth.</i>

Rem. *a.* *أَوَّلٌ* stands for *أَوَّلُ* or *أَوَّلِ*, *أُولَى* for *أُولَى* or *أُولَى*, according to the form *أَفْعَلٌ*, *فُعْلَى*, from the rad. *أول* or *وأل*. Its plurals are: *أَوَّلُونَ*, *أَوَائِلُ*, and *أُولٌ*, for the masc.; *أُولٌ* for the fem.

Rem. *b.* *ثَانٍ* makes, of course, in the construct state and with the art. *الثَّانِي*, *الثَّانِيَا*, in the acc. *ثَانِيًا*, construct state and with the art. *الثَّانِي*, *الثَّانِيَا*.

329. The ordinals from *eleventh* to *nineteenth* are:

Masc.	Fem.
حَادِي عَشَرَ	حَادِيَّةٌ عَشْرَةٌ <i>eleventh.</i>
ثَانِي عَشَرَ	ثَانِيَّةٌ عَشْرَةٌ <i>twelfth.</i>

Masc.

ثَالِثَ عَشَرَ

رَابِعَ عَشَرَ

etc.

Fem.

ثَالِثَةَ عَشَرَ *thirteenth.*رَابِعَةَ عَشَرَ *fourteenth.*

etc.

Rem. These numerals are not declined, when they are undefined; but if defined by the article, the unit becomes declinable, whilst the ten remains unchanged; e. g. الثَّالِثَ عَشَرَ, gen. الثَّالِثِ عَشَرَ, acc. الثَّالِثَ عَشَرَ. If the art. is prefixed to حَادِي and ثَانِي, they become in the nom. and gen. الْحَادِي and الثَّانِي, in the acc. الثَّانِي and الْحَادِي.

330. The ordinals from *twentieth* to *ninetieth* are identical in form with the cardinals; as عِشْرُونَ *twentieth*, الْعِشْرُونَ *the twentieth*. If joined to the ordinals of the units, these latter precede, and the two are united by وَ; as حَادٍ وَعِشْرُونَ *one and twentieth, twentyfirst* (gen. حَادٍ وَعِشْرِينَ, acc. حَادِيًا وَعِشْرِينَ), fem. حَادِيَةٌ وَعِشْرُونَ. If a compound of this sort be defined, both its parts take the article; as رَابِعٌ وَالْعِشْرُونَ *the twenty-fourth*.

3. The remaining Classes of Numerals.

331. The numeral adverbs, *once, twice, thrice, etc.*, are capable of being expressed in two ways. 1) By the accusative of the nomen vicis (§. 219), or, if this should be wanting, of the nomen verbi; as قَامَ قَوْمَةً أَوْ قَوْمَتَيْنِ, *he rose up once or twice*; قَاتَلَ قِتَالًا وَاحِدًا أَوْ قِتَالَيْنِ, *he fought once or twice*. It is also permitted to use the simple cardinal numbers, the nomen verbi being understood;

as *أَمَتْنَا أَثْنَتَيْنِ وَأَحْيَيْتَنَا أَثْنَتَيْنِ*, *thou hast given us death twice, and thou hast given us life twice*, i. e. *إِمَاتَتَيْنِ* and *إِحْيَاءَتَيْنِ*. 2) By the noun *مَرَّةٌ*, and similar words in the accus.; as *مَرَّةً* *once*, *مَرَّتَيْنِ* *twice*, *ثَلَاثَ مَرَّاتٍ*, or *ثَلَاثَ* *thrice*; *ثَلَاثَ دَفْعَاتٍ*, or *ثَلَاثَ* *thrice*; *عِشْرِينَ كَرَّةً* *twenty times*; *وَأُخْرَى* *once and again*; etc.

332. The numeral adverbs *a first, second, third time*, etc., are expressed either by adding the accus. of the ordinal adjective to a finite form of a verb (in which case the corresponding *nomen verbi* is understood); or by means of one of the words *مَرَّةً*, *دَفْعَةً*, etc., in the accus., accompanied by an ordinal adjective agreeing with it. E. g. *جَاءَ ثَالِثًا* (i. e. *جَاءَ مَحِيضًا ثَالِثًا*), or *جَاءَ مَرَّةً ثَالِثَةً*, *he came a third time*; *جَاءَ الْمَرَّةَ* (i. e. *جَاءَ الْحِجَى الثَّالِثَ*), or *جَاءَ الثَّالِثَ*, *he came the third time*.

333. The *distributive* adjectives are expressed by repeating the cardinal numbers once; or by words of the forms *فُعَالٌ* and *مَفْعَلٌ*, either singly or repeated. E. g. *جَاءَ الْقَوْمُ أَثْنَيْنِ أَثْنَيْنِ*, or *جَاءَ الْقَوْمُ مَثْنِي*, *the people came two by two*; *جَاءُوا ثَلَاثَ ثَلَاثَ*, or *جَاءُوا مَثَلَتَ*, *they came three by three*. The most common words of the forms *فُعَالٌ* and *مَفْعَلٌ* are: *أَحَادٌ*, *وَحَادٌ*, *مَوْحَدٌ*, *ثُنَاءٌ*, *مَثْنِي* (for *مَثْنِي*); *مَرْبَعٌ*, *رُبَاعٌ*, *مَثَلَتُ*, *ثَلَاثَ*.

334. The *multiplicative* adjectives are expressed by *nomina patientis* of the second form, derived from the cardinal numbers. E. g. *مُثْنِي* *double*; *مُثَلَّثٌ* *threefold, triple*;

مُرَبَّعٌ *fourfold, square*. Single or simple is مُفْرَدٌ (nom. patient. IV.).

335. Numeral adjectives, expressing the number of parts of which a whole is made up, take the form فُعَالٌ; as ثُنَائِيٌّ *biliteral*; ثَلَاثِيٌّ *triliteral*; رُبَاعِيٌّ *quadriliteral, a tetrastich*; etc.

336. The *fractions*, from *a third* up to *a tenth*, are expressed by words of the forms فُعْلٌ, فُعَلٌ, and فَعِيلٌ; as ثُلُثٌ, ثُلُثٌ, or ثَلِيثٌ, *a third*; سُدُسٌ, or سُدُسٌ, *a sixth*; ثَمَنٌ, or ثَمِينٌ, *an eighth*. The fractions above *a tenth* are expressed by a circumlocution; e. g. ثَلَاثَةُ أَجْزَاءٍ مِنْ عِشْرِينَ جُزْءًا, *three parts out of twenty*, $\frac{3}{20}$. — A half is نِصْفٌ.

Rem. The form فُعْلٌ occurs in the same sense in Heb. and Aram. (see Gesenius' Heb. Gr. §. 96); e. g. רִבְעִית *a fourth*, רֵשֶׁת *a fourth*, אֶחָד *a third*.

337. The period, at the end of which an event usually recurs, is expressed by a noun of the form فُعْلٌ, in the accus., either with or without the article; as ثَلَاثًا, or الثَّلَاثَ, *every third* (day, month, year, etc.).

C. The Nomina Demonstrativa and Conjunctiva.

338. We treat of the nomina demonstrativa (including the article), and the nomina conjunctiva (including the nomina interrogativa), in one chapter, because they are both, according to our terminology, pronouns, the former being the demonstrative pronouns, the latter the relative.

1. The Demonstrative Pronouns and the Article.

339. The demonstrative pronouns, **أَسْمَاءُ الْإِشَارَةِ**, are either simple or compound.

340. The simple demonstrative pronoun is **ذَا**, *this, that*.

	Masc.	Fem.
Sing.	ذَا (ذَاكَ, ذَاكَ).	(ذِيهِ, ذِيْهِ, ذِيْ); (ذِيْهِ, ذِيْ, ذِيْ); (ذَاتُ) قَا.
Dual. Nom.	ذَانِ	تَانِ
Gen. Acc.	ذَيْنِ	تَيْنِ
Plur. comm. gen.	أُولَئِكَ, أُولَئِكَ.	

This simple form of the demonstrative pronoun is used to indicate a person or thing that is *near* to the speaker.

Rem. a. The *u* in **أُولَئِكَ** and **أُولَئِكَ** is *short*, *و* being merely scriptio plena. In this way **أُولَئِكَ** can be distinguished in poetry from **أُولَئِكَ**, the fem. of **أُولَئِكَ**, *first*, in which the *u* is long.

Rem. b. Closely connected in its origin with **ذَا** is another monosyllable, viz. **ذُو** (= Heb. **זו**), which is commonly used in the sense of *possessor, owner*. It is thus declined.

	Masc.	Fem.
Sing. Nom.	ذُو (ذُو)	ذَاتُ (ذَاتُ)
Gen.	ذِي	ذَاتِ
Acc.	ذَا	ذَاتَ
Du. Nom.	ذَوَا	ذَوَاتَا

	Masc.	Fem.
Gen. Acc.	ذَرَى	ذَرَاتِي
Plur. Nom.	أُولُو, ذُرُوء (أُولُو)	أُولَاتُ, ذَرَاتُ
Gen. Acc.	أُولِي, ذَرِي	أُولَاتِ, ذَرَاتِ

The *u* in *أُولُو* and *أُولَاتُ* is *short*, as in *أُولَى* and *أُولَاءَ*.

341. From the simple demonstrative pronoun are formed compounds:

1) By adding (the pronominal suffix of the second person) (كَ, لِي, لَكَ, لَهَا, لَكُمْ, لَها), either *a*) alone, or *b*) with the interposition of the demonstrative syllable *لِ*.

2) By prefixing the particle *هَـ*.

342. The gender and number of the pronominal suffix, appended to the simple demonstrative pronoun, depend upon the sex and number of the persons addressed. In speaking to a *single man*, ذَاكَ is used; to a *single woman*, ذَاكَ; to *several men*, ذَاكُمْ; etc. But the form ذَاكَ may also be — and in fact usually is — employed, whatever be the sex and number of the persons spoken to. In regard to their signification, these compound forms differ from the simple pronoun in indicating a *distant* object.

	Masc.	Fem.
Sing.	ذَاكَ <i>that</i> .	تَيْكَ, تَاكَ
Du. Nom.	ذَانِكَ	تَانِكَ
Gen. Acc.	ذَيْنِكَ	تَيْنِكَ
Plur. comm. gen.	أُولَئِكَ, أُولَآئِكَ.	

II. The Noun. C. The Nomina Demonstrativa and Conjunctiva. 217

Rem. The *u* is *short* in **أُولَٰئِكَ** and **أُولَٰئِكَ**, just as, in **أُولَٰئِكَ**, **أُولَٰئِكَ**, and **أُولَٰئِكَ** (§. 340 rem. *a*, *b*). All these forms may also be written defectively, **أُولَٰئِكَ**, **أُولَٰئِكَ**, **أُولَٰئِكَ** (or **أُولَٰئِكَ**).

343. By inserting the demonstrative syllable **لِ** before the pronominal suffix, we get a longer form **ذَٰلِكَ** or **ذَٰلِكَ** (often written **ذَٰلِكَ**, §. 6 rem.).

	Masc.	Fem.
Sing.	ذَٰلِكَ <i>that</i> .	ذَٰلِكَ
Du. Nom.	ذَٰلِكَ	ذَٰلِكَ
Gen. Acc.	ذَٰلِكَ	ذَٰلِكَ
Plur. comm. gen.	أُولَٰئِكَ or أُولَٰئِكَ .	

Rem. *a*. **ذَٰلِكَ** is a contraction for **ذَٰلِكَ**. In the dual, **ذَٰلِكَ**, **ذَٰلِكَ**, stand for **ذَٰلِكَ**, **ذَٰلِكَ**; and **ذَٰلِكَ**, **ذَٰلِكَ**, for **ذَٰلِكَ**, **ذَٰلِكَ**. The plur. is very rare, **أُولَٰئِكَ** (§. 342) being generally used instead.

Rem. *b*. Some grammarians assert that there is a slight difference of meaning between **ذَٰلِكَ** and **ذَٰلِكَ**, the former referring in their opinion to the nearer of two distant objects, the latter to the more remote.

Rem. *c*. The syllable **لِ** must not be mistaken for the preposition **لِ** (which, when united with the pronominal suffixes of the second and third persons, becomes **لِ**), but is to be viewed as a demonstrative syllable, which occurs also in the article and in the relative pronoun. See §. 345 and §. 347.

Rem. *d*. From **ذَٰلِكَ**, **ذَٰلِكَ**, and **ذَٰلِكَ**, are formed the diminutives **ذَٰلِكَ**, **ذَٰلِكَ**, **ذَٰلِكَ**, etc.

344. The particle هَا (which has the same demonstrative force as the Latin *ce* in *hicce*) is called by the Arabs *حَرْفُ التَّنْبِيهِ*, the particle that excites attention. It is prefixed both to the simple demonstrative ذَا, and to the compound ذَاكَ (but never to ذَلِكَ). Before ذَا it is usually written defectively, هَذَا or هَذَا; before ذَاكَ in full, هَٰذَاكَ.

	Masc.	Fem.
Sing.	هَذَا <i>this</i> .	هَذِي، هَذِهِ (هَاتَا، هَاتِي، هَاتِيْه)
Du. Nom.	هَٰذَانِ	هَٰتَانِ، هَاتَانِ
Gen. Acc.	هَٰذَيْنِ	هَٰتَيْنِ، هَاتَيْنِ
Plur. comm. gen.	هَٰؤُلَاءِ، هَٰؤُلَاءِ	

In like manner, هَٰذَاكَ, fem. هَٰتَاكَ, etc.

Rem. هَا is identical with the Aram. ܗܐ, ܗܐ, *this*, as an interjection, *lo!*

345. The article اَلْ — called by the Arabs اَدَاةُ التَّعْرِيفِ the instrument of definition, اَلْاَلِفُ وَاللَّامُ the *elif* and *lām*, اَللَّامُ التَّعْرِيفِ the *lām* of definition, or simply اَللَّامُ the *lām*, — is composed of the demonstrative letter ل (see §. 343 rem. *c*, and §. 347) and the prosthetic ا, which is prefixed only to lighten the pronunciation. Though it has become determinative, it was originally demonstrative, as still appears in such words as اَلْيَوْمَ *today*, اَلْاَنَ *now*, etc.

Rem. *a*. It is sometimes, though very rarely, used as a relative pronoun (= اَلَّذِي, §. 347). Compare, for example, in German, *der* = *welcher*, "who".

Rem. *b*. **أَل**, or, as it is pronounced in some parts of Arabia, *hal*, is identical with the Hebrew art. **הָ**, for **הַ**. See Gesenius' Heb. Gr. §. 35, rem. 1.

2. The Conjunctive (Relative) and Interrogative Pronouns.

a. The Conjunctive Pronouns.

346. The conjunctive pronouns are:

- 1) **أَلَّذِي** *who, which, that*; fem. **الَّتِي**.
- 2) **مَنْ** *he who, she who, whoever*;
مَا *that which, whatever*.
- 3) **أَيُّ** *he who, whoever*; fem. **أَيَّةُ** *she who, whoever*.
- 4) **أَيُّمَنْ** *every one who, whosoever*;
أَيُّمَا *everything that, whatsoever*.

Rem. **مَنْ**, **مَا**, **أَيُّ**, **أَيَّةُ**, and their compounds, **أَيُّمَنْ**, **أَيُّمَا**, are also interrogatives, which indeed is their original signification (see §. 351 and foll.). They ought therefore to be treated of first as interrogatives and then as conjunctives; but it is convenient to reverse this order, in order to connect the relatives with the demonstratives.

347. The conjunctive **أَلَّذِي** is compounded of the art. **أَل**, the demonstrative letter **ل** (see §. 343 and §. 345), and the demonstrative pron. **ذَا**, or rather **هُوَ** (§. 340 rem. *b*). When used substantively, it has the same meaning as **مَنْ**, **مَا**, viz. *he who, that which, whoever, whatever*; when used adjectively, it signifies *who, which, that*, and refers necessarily to a definite substantive, with which it agrees in gender, number, and case. It is declined as follows.

	Masc.	Fem.
Sing.	الَّذِي (أَلَذِي)	الَّتِي (أَلْتِي)
Du. Nom.	الَّذَانِ	الَّتَانِ
Gen. Acc.	الَّذَيْنِ	الَّتَيْنِ
Plur.	الَّذِيْنَ, أَلَّذِيْ	الَّتِيْنَ, أَلَّتِيْ, أَلَّتِيْ, أَلَّتِيْ.

Rem. *a.* الَّذِي, أَلَّتِي, and الَّذِيْنَ, are written defectively, because of their frequent occurrence, instead of أَلَّذِي, أَلَّتِي, and أَلَّذِيْنَ. The other forms, which are not in such constant use, retain the double *ل* of the article and the demonstrative.

Rem. *b.* The tribe of Hudail (هُذَيْلٌ), according to the Arab grammarians, used أَلَّذُوْنَ in the nom. plur. masc., أَلَّذِيْنَ in the gen. and acc. This أَلَّذُوْنَ must, of course, at one time have been universally employed as the nom., أَلَّذِيْنَ being the form that belongs to the oblique cases; but gradually the latter supplanted the former, just as in modern Arabic the oblique form of the plur. *sanus*, عِيْن, has everywhere usurped the place of the direct form سُوْن. Even the sing. أَلَّذِي is an oblique form, the nom. of which ought properly to be أَلَّذُو.

Rem. *c.* أَلَّذِي was originally, as its derivation shows, a demonstrative pron., and finds its precise Hebrew equivalent in הַלִּזִּי, fem. הַלִּזִּי, comm. הַלִּזִּי (= أَلَذِي). See Gesenius' Heb. Gr. §. 34, rem. 1.

Rem. *d.* From أَلَّذِي are formed the diminutives أَلَّذِيَّا, أَلَّتِيَّا, etc.

Rem. *e.* Instead of أَلَّذِي, some of the Arabs, especially the tribe of Tayyi' (طَيِّي), employ ذُو (Heb. זֶה, Aram. דִּה, דְּ,

Aeth. H: za). It is then either wholly *indeclinable*, or else declined as follows.

	Masc.	Fem.
Sing. Nom.	ذُو	ذَاتُ
Gen.	ذِي	ذَاتِ (ذَاتِ)
Acc.	ذَا	ذَاتِ (ذَاتِ)
Du. Nom.	ذَوَا	ذَوَاتَا
Gen. Acc.	ذَوِي	ذَوَاتِي
Plur. Nom.	ذَوُو	ذَوَاتُ
Gen. Acc.	ذَوِي	ذَوَاتِ (ذَوَاتِ)

348. The conjunctive pronouns مَنْ and مَا are indeclinable, and differ from الَّذِي in never being used adjectively, but always substantively, so that they correspond to the Latin *is qui, ea quae, id quod*, Gr. *ὅστις, ἥτις, ὅ,τι*. The former (مَنْ) is used of beings endowed with reason, the latter (مَا) of all other objects.

Rem. The corresponding forms in the other Shenitic languages are: of persons, Aeth. 𐩦𐩢: *manū* (acc. 𐩦𐩢: *mana*), Aram. ܡܢ, ܡܢܐ, Heb. מִן; of things, Aeth. 𐩦𐩣: *mī*, or 𐩦𐩣𐩥: *ment* (acc. 𐩦𐩣𐩥: *menta*), Aram. ܡܢ, ܡܢܐ, Heb. מִן.

349. The conjunctive pronoun أَي, fem. أَيَّة, *he who, she who, whoever*, is regularly declined in the sing. according to the triptote declension, but has commonly neither dual nor plural.

Rem. The Aeth. has the same word, 𐩦𐩣: ('ay) *who? of what sort?* The corresponding Heb. vocable is אַי, used as an adverb, *where?* in interrogative phrases אַי (Gesenius' Heb. Gr. §. 150, 1),

which appears in Aeth. in ሐይቅ: ('aytē) where? ክፍል: ('ēfō) how?

Syr. **أَيْنَ** *where?* **مَنْ** *who?* **إِذَا** *how long?* etc.

350. Of **أَيُّ** and **مَنْ**, **مَا**, are compounded **أَيَّمَنْ** *he who, she who, whosoever*, **أَيَّمَا** *that which, whatsoever*. Only the first part of the compound admits of being declined; gen. **أَيَّمَنْ**, **أَيَّمَا**; acc. **أَيَّمَنْ**, **أَيَّمَا**.

b. The Interrogative Pronouns.

351. It has been already stated, in §. 346 rem., that the conjunctive pronouns (with the exception of **أَلَيْدِي**) are also interrogative, which is indeed their original signification. To them may be added **كَمْ**, *how much*, which is 1) interrogative, 2) according to our ideas, exclamatory, according to the Arab grammarians, enuntiative (**إِلَّاخْبَارٍ**); but never conjunctive.

Rem. The interrogative مَا may be shortened after prepositions into مَ, and is then united in writing both with those prepositions with which such a union is usual, and with those with which it is not (though, in the latter case, it is better to keep them apart); e. g. لِمَ, بِمَ, (حَتَّى مَ, عَلَى مَ, إِلَى مَ, حَتَّامَ, عَلَامَ, إِلَامَ, (عَنْ مَ عَمَ). In such cases, the accent is transferred from مَا to the preceding syllable (as *bima*, 'ilā ma, etc.); whence it happens that لِمَ and بِمَ are sometimes shortened in poetry into لِمَ, and بِمَ. This is also the origin of كَمَ, for كَمَا or كَمَا (lit. *the like of what? the worth of what?*), Heb. כִּמָּה, Aram. כִּמָּה, כִּמָּה.

352. The interrogative pronoun مَنْ, *who?* has the distinctions of gender, number, and case, only when it stands alone; as if one should say: *Some one is come*, or: *I have*

seen some one, and another should ask: *Who? Whom?* In this case its declension is as follows.

	Masc.	Fem.
Sing. Nom.	مَنْو	
Gen.	مَنِى	مَنْتَ (مَنْت)
Acc.	مَنَا	
Du. Nom.	مَنَان	مَنْتَان (مَنْتَان)
Gen. Acc.	مَنْين	مَنْتَيْن (مَنْتَيْن)
Plur. Nom.	مَنْون	مَنْات
Gen. Acc.	مَنْين	

The interrogative pronoun مَا, *what?* is never declined under any circumstances.

353. The interrogative pronoun أَيَّ, fem. أَيَّة, *who?* is either construed with a following noun in the genitive, or with a suffix, or stands alone. In the first two cases, it loses the ténwin (§. 331, 1), and has no dual or plur.; as أَيَّ كِتَابٍ *which book* (lit. *quid libri*)? gen. أَيَّ كِتَابٍ, acc. أَيَّ كِتَابٍ; أَيَّ عَيْنٍ *which eye or fountain?* أَيَّهْمَ, أَيَّتِهِنَّ, *which of them?* When standing alone, or used like مَنْ in §. 352, it forms all the numbers and cases.

Rem. a. أَيَّ is often used even before fem. nouns; as أَيَّ عَيْنٍ *which eye or fountain* (lit. *quid oculi, fontis*)?

Rem. b. Instead of أَيَّ with a suffix, the more general and indefinite أَيُّ is sometimes used; as أَيُّ أَحَبَّ إِلَيْكَ هُوَ أَمْ أَنَا *which is dearer to you, he or I?* in which example أَيُّ stands for أَيُّنَا, *which of us?*

III. The Particles.

354. There are *four* sorts of particles, **أَلْحُرُوفُ**; viz. Prepositions, Adverbs, Conjunctions, and Interjections.

A. The Prepositions.

355. The prepositions are called by the Arabs **حُرُوفُ** **أَلْجَرِّ**, *the particles of attraction*, or **أَلْجَوَارُ** (from the sing. **أَلْجَارَةُ**), *the attractives*, i. e. the particles that govern the genitive. They are also named **حُرُوفُ أَلْخَفْصِ**, *the particles of depression*, and **حُرُوفُ أَلْإِصَافَةِ**, *the particles of connection*, because the distinctive vowel of the genitive (*i*), and consequently the genitive itself, is called **أَلْخَفْصُ**, *the depression*, and because this case has its peculiar place in that connection which many prepositions with their genitives really represent (see §. 358) They are divided into *separable* prepositions, i. e. those which are written as separate words, and *inseparable*, i. e. those which are always united in writing with the following noun.

356. The *inseparable* prepositions consist of *one* consonant with its vowel. They are:

- 1) **ب** *in, at, near, by, with, through* (Heb. Aram. **ב**, Aeth. **በ**: *ba*).
- 2) **ت** *by*, in swearing, as **تَاللهِ** *by God*.

3) **لِ** to (sign of the Dative), *for, on account of* (Heb. **לְ**, Aeth. **ለ**: *la*).

4) **وَاللَّهِ** *by, in swearing, as* **وَاللَّهِ** *by God!*

Rem. *a*. The damma of the suffixed pronouns of the 3. pers. **هُنَّ**, **هُم**, **هُمَا**, is changed after **بِ** into *késra*; as **بِهِمْ**, **بِهِمَا**. See §. 185 rem. *b*, and §. 317 rem. *c*. The ancient and poetic form **هُم** changes either both vowels, or the first only; **بِهِمْ** or **بِهِم**.

Rem. *b*. The *késra* of the prep. **لِ** passes before the pronominal suffixes into *fèthā*; as **لَهُ** *to him*, **لَكُمْ** *to you*, **لَنَا** *to us*. Except the suffix of the 1. pers. sing., which absorbs the vowel of the preposition; **لِي** *to me*.

Rem. *c*. **كَ**, *as, like* (Heb. **כִּ**, Aram. **כִּ**), which is commonly reckoned a preposition, is really not so, but is merely a formally undeveloped noun, which occurs only as the governing word in the genitive connection, but runs in this position through all the relations of case (*similitudo, instar*).

357. The *separable* prepositions are of *two* sorts. Those of the first class, which are all biliteral or triliteral, have different terminations; those of the second class are in reality nouns of different forms in the accus. sing., determined by the following genitive, and they consequently end in *fèthā* without *tènwin* (ـَ).

358. The separable prepositions of the first class are:

- 1) **إِلَى** *to* (Heb. **אֶל**, **אֵל**).
- 2) **حَتَّى** *till, up to, as far as*.
- 3) **عَنْ** *from, away from, after, for*.
- 4) **فِي** *in, into, between, among, about*.

✓ 5) لَدُن (لَدَا), *with* (penes, apud).

6) مِنْ *of, from, on account of* (Heb. Aram. מִן, מֵ, Aeth. ከ: 'emna, or ከ: 'em).

7) مُنْذُ, or مُذُ, *from* a certain time, *since* (compounded of مِنْ and ذُو, *ex quo*).

Rem. a. إِلَى, لَدَى, and also عَلَى (§. 359), preserve before the suffixes their original pronunciation إِلَى, لَدَى, and عَلَى (compare يَلِي and يَلِي); as إِلَيْهِ, عَلَيْهِ, إِلَيْكُمْ, عَلَيْكُمْ. The damma of the suffixes of the 3. pers. passes after the diphthong into kësra, according to §. 185 rem. b, and §. 317 rem. c. The suffix of the 1. pers. sing., يَ (orig. يَ), combines with إِلَى, لَدَى, and عَلَى, into إِلَيَّ, لَدَيَّ, عَلَيَّ; with فِي into فِيَّ. See §. 317, rem. a.

✓ Rem. b. The ن of عَنْ, مِنْ, and لَدُن, is doubled in connection with the suffixes of the 1. pers.; مَنِي, عَنَّا, عَلَيَّ, لَدُنَّا. If عَنْ and مِنْ are prefixed to مَنْ and مَا, the ن is assimilated to the م in pronunciation, and the two are usually written as one word; مَمَّنْ, عَمَّا, عَمَّنْ, for مَن مَّنْ or عَنْ مَّنْ, etc.

Rem. c. When followed by the article, the prepositions مِنْ and عَلَى are occasionally abbreviated in poetry, مِنْ آلْ being contracted into مِذْ, and عَلَى آلْ into عَلْ; as مِذْ آلِ, or مَالِ, عَلَى آلِمَاءَ for مِّنْ آلِمَاءَ.

359. Examples of prepositions of the second class are: أَمَامَ *before* (of place); بَيْنَ *between, among* (بَيْنَ); بَعْدَ *after* (بَعْدَ); تَحْتَ *under, beneath* (تَحْتَ); حَوْلَ *round, about*; دُونَ *under, beneath, on this side of*; عَلَى *over, above, upon*,

against, to, on account of, notwithstanding (עַל-, עָלַי);
עִנְדַּ *with, in possession of* (*apud, penes, Fr. chez*; עִנְדָּךְ);
עוֹמֵם *instead of, for*; *עוֹמֵם* *above*; *עוֹמֵם* *before* (of time,
 עוֹמֵם); *עוֹמֵם* *before* (of place, עוֹמֵם); *עוֹמֵם*, also *עוֹמֵם*, *with* (עִמָּךְ);
 עוֹמֵם *behind, after, beyond*; *עוֹמֵם* *in the middle, among*.
 These are all, as before said, the construct accusatives of
 nouns; such as *עוֹמֵם* *interval*, *עוֹמֵם* *circumference*, etc.

B. The Adverbs.

360. There are *three* sorts of adverbs. The first class consists of *particles* of various origin, partly inseparable, partly separable; the second class of *indeclinable nouns* ending in *u*; the third class of *nouns* in the *accusative*.

361. The inseparable adverbial particles are:

1) א, interrogative, *חֲרַף אֲלֵאִסְתִּיפְהֶם*, *the particle of questioning* (*num? utrum? an?* Heb. אָ).

2) ס, prefixed to the Imperfect of the verb to express real futurity, as *סֵיכְפִּיכֶם אֱלֹהֵי*, *God will suffice thee against them*. It is an abbreviation of *סוֹף*, *in the end* (Heb. Aram. סוֹף, *end*).

3) ל, affirmative, *certainly, surely*.

362. The most common separable adverbial particles are the following.

1) אַךְ *yes, certainly*.

2) אֲזַן, or אִזָּא, *well then, in that case*.

3) **أَلَا** *nonne?* Compounded of **أَ** (§. 361, 1) and **لَا** *not* (Heb. **הֲלֹא**).

4) **أَمْ**, interrogative, *an?* **أَمْ أَمْ** (Heb. **אִם אִם**), *utrum an?*

5) **أَمَّا** *nonne?* Compounded of **أَ** and **مَا** *not*.

6) **إِنَّ** *certainly, surely, truly*; literally *lo! see! en, ecce* (Heb. **הִנֵּה, הִנֵּה**, Syr. **إِن**). It is joined to the *accus.* of a following noun or pronominal suffix. — **إِنَّ** introduces the subject, and is often followed by **يَ** with the predicate; as **إِنَّ اللَّهَ لَكَبِيرٌ**, *verily God is great*.

7) **إِنَّمَا**, restrictive, *only (dumtaxat)*. Compounded of **إِنَّ** and **مَا**.

8) **أَتَى** *how?*

9) **أَنَّى**, explicative, frequently used by commentators, *that is*.

10) **إِى** *yes, surely*; as in **وَإِلَّهِ**, *yes, by God!*

11) **أَيْنَ** *where?* **مِنْ أَيْنَ** *whence?* **إِلَى أَيْنَ** *whither?* **أَيْنَمَا** *wherever* (Heb. **אֵינָן** in **מֵאֵין**, **אֵין**, **אֵינָה**).

12) **بَلَى**, *nay, on the contrary, rather* (Heb. **בָּלַי, בָּלַי**).

13) **بَيْنَا** *whilst* (connected with the prep. **بَيْنَ** *between, among*).

14) **ثَمَّ**, *there* (Heb. **שָׁמָּה, שָׁמָּה**, Syr. **ثَمَّ**).

15) **فَقَطْ** *only, solely, merely* (lit. *and enough*).

16) **قَدْ**, with the *Perfect*, *now, already, really (jam)*. It expresses that something uncertain has really taken place, that something expected has been realised.

that something has happened in agreement with, or in opposition to, certain symptoms or circumstances; as كُنْتُ, *I was hoping that he would come, and he is really come*; كَانَ سَالِمًا فَحَيًّا فَقَدْ مَاتَ, *he was hale and well, and now he is dead*. It also serves to mark the position of a past act or event as prior to the present time or to another past act or event, and consequently expresses merely our *Perf.* or *Pluperf.* With the *Imperfect* it means *sometimes, perhaps*.

17) قَطُّ *ever*; always with the *Perfect* and a negative, as مَا رَأَيْتُهُ قَطُّ, *I have never seen him*.

18) كَلَّا *not at all, by no means*.

19) لَا, used a) as negative of the future and indefinite present, and as representative of the other negatives after وَ (and), not; b) as a prohibitive particle (ne), joined to the *Jussive*. It thus combines (like the Aram. ﻻ, 𐤀) the signification of the Heb. אַל and לֹא.

20) لَمْ, negative of the *Perfect*, but always joined to the *Jussive* in the sense of the perfect, not.

21) لَمَّا *not yet*, joined to the *Jussive*.

22) لَنْ, a contraction for لَا أَنْ, not, it will not be that —, joined to the *Subjunctive*.

23) مَا, negative of the definite or absolute present and of the perfect, not.

24) مَتَى *when?* Heb. מָתַי.

25) نَعَمْ (نَعِم) *yes*; abbreviated for نَعَم, it is agreeable.

26) هَلْ, interrogative, *num? utrum?*

27) هَلَّا (أَلَّا) *nonne?* Compounded of هَلْ and لَا.

28) هُنَا (هِنَا), demonstrative, *here* (compare Heb. הֵנָּה); whence are derived هُنَاكَ, هُنَالِكَ and هَاهُنَا or هَهُنَا *here* (see §§. 342—4).

363. The same substantives of which the accusatives serve as prepositions (§. 359), can in general be used as adverbs, in which case they take the termination *u*, and are indeclinable. E. g. مِنْ بَعْدُ, *afterwards*; مِنْ تَحْتُ, *beneath*; مِنْ قَبْلُ, *before*; مِنْ قَوْقُ, *above*; مِنْ حَيْثُ, *where*; إِلَى حَيْثُ, *whence*; إِلَى حَيْثُ, *whither*; حَيْثُمَا, *wherever*; عَوَظُ, *ever*, joined to the *Imperf. Indic.*, but always preceded by a *negative*, as لَا أَفَارُقُكَ عَوَظُ, *I will never leave you*; لَا غَيْرُ, in لَا غَيْرُ *nothing else, only this*.

364. The *accusative* is the adverbial case κατ' ἐξοχήν in Arabic. Amongst the most common examples of it are the following: أَبَدًا *for ever*, with a *negative*, *never*; جَدًّا *very*, placed after an adjective; جَمِيعًا *together*, of two or more; خَارِجًا *outside, without*; دَاخِلًا *inside, within*; شِمَالًا *to the left*, يَمِينًا *to the right*; كَثِيرًا *much*, قَلِيلًا *little*; لَيْلًا *by night*, نَهَارًا *by day*; يَوْمًا *one day, once*; الْيَوْمَ *today* (Aeth. ዮም: *yôm*), غَدًا *tomorrow*; مَجَّانًا *gratis* (Aram. מִן); مَعًا *together*; etc. To the same class belong the following adverbs.

1) حِينَ *when*.

2) رُبَّمَا *sometimes*; lit. *O the quantity of that which* — (رُبَّ = Heb. רַב).

3) رَيْثَمَا, رَيْثَ, *whilst*.

4) سَوْفَ, prefixed to the *Imperf.* to indicate real futurity (see §. 361, 2); lit. *in the end*.

5) لَا سِيَّما, and, with the omission of the negative, سِيَّما, *especially, particularly*; lit. *there is nothing equal or like*.

6) كَيْفَ *how?*

7) وَحْدَ, used only in connection with pronominal suffixes, as وَحْدَهُ *he alone*, وَحْدَهُم *they alone*. It is etymologically = יָחַד, but in sense = בַּר in לְבַדוֹ, לְבָדָם.

Rem. a. In أَمْسَ, *yesterday*, Heb. אֶמְשׁ, the kësra is not the mark of the genitive, but merely a light vowel, added to render the pronunciation more easy.

Rem. b. لَعَلَّ, عَلَّ, *utinam, would that* — ! and لَيْتَ, *perhaps*, which both take pronominal suffixes (as لَيْتَنِي *would that I* — !; لَيْتَهُ, لَعَلَّنِي, or لَعَلِّي, *perhaps I* — , لَعَلَّاهُ), seem to be not nouns in the accus., but *verbs*.

C. The Conjunctions.

365. The conjunctions (which the Arab grammarians call, according to their different significations, حُرُوفُ الْعَطْفِ *connective particles*, or حُرُوفُ الشَّرْطِ *conditional particles*) are, like the prepositions and adverbs, either separable or inseparable.

366. The inseparable conjunctions are:

1) وَ (حَرْفُ عَطْفٍ), which connects words and clauses as a simple coordinative, *and* (Aeth. Ⲙ: *wa*, Heb. Aram. ו).

2) حَرْفُ تَرْتِيبٍ (حَرْفُ عَظْفٍ) فَ, or more exactly حَرْفُ تَرْتِيبٍ, *particle of gradation*), which sometimes unites single words, indicating that the objects enumerated succeed or are behind one another; but more usually connects two clauses, showing either that the latter is subsequent to the former in time, or that it is connected with it by some internal link, such as that of cause and effect. It may be rendered: *and so, and thereupon, and consequently, for*, although in this last sense فَإِنَّ is more usually employed. In conditional sentences, فَ is used to separate the apodosis from the protasis, like the German *so*; and it also invariably introduces the apodosis after the disjunctive particle أَمْ.

367. The most common separable conjunctions are:

1) إِذْ *when, since*.

2) إِذَا *when*. Both of these conjunctions, as well as إِذْ (§. 362, 2), are connected with the obsolete noun إِذٌ, *time*, the genitive of which occurs, for example, in حِينَئِذٍ *then*. Compare Heb. אָז and אָזְכֵּר, Chald. אִזְכֵּר, Aeth. ጸኢ: *now*, ጸኢ: *when*?

3) أَمَّا, followed by فَ; أَمَّا . . . فَ, *as regards* —. Used twice or oftener, it corresponds to the Greek *μεν—δε*.

4) أَنْ *that, in order that (ut), that (quod)*. Compounds: كَأَنَّ *as it were, as if*; لِأَنَّ *because*; see no. 6. Further: أَلَّا *that not (ut non, ne, quod non)*, comp. of أَنْ and لَا; لِيَلَّا *in order that not (ideo ne)*.

5) **إِنْ** (**حَرْفُ شَرْطٍ**) *if*; **وَإِنْ** *although (etsi)*; compounded with **لَ** (§. 361, 3), **لَئِنْ** *truly if*. Aram. ܐܢ, ܐܢܐ; Aeth. አማ: *ema*; Heb. אִם. — **إِلَّا**, compounded of **إِنْ** and **لَا**, 1) *if not*, in which case it stands for a whole clause; 2) **حَرْفُ اِسْتِثْنَاءٍ** (exceptive particle), *unless, except*, with a preceding negative, *only*. Heb. אֲלֵא, Aram. ܐܠܐ, ܐܠܐ; Aeth. አላ: (*allā*) *but*. — **إِمَّا**, compounded of **إِنْ** and **مَا** **أَوْ** **إِمَّا**, or **إِمَّا** **وَأِمَّا** **أَوْ**, *either or*.

6) **أَنَّ** *that (quod)*. It is followed by a noun or suffixed pronoun in the *accus.* The pronominal suffix **ُ**, when attached to **أَنَّ**, often represents and anticipates a whole subsequent clause (**صَبِيرُ الْقِصَّةِ**, or **صَبِيرُ الشَّانِ**, *the pronoun of the story or fact*). — Compounds: **كَأَنَّ** *as it were, as if*; **لَأَنَّ** *because*. See no. 4.

7) **أَوْ** *or (vel, sive)*. Heb. וּ, Syr. ܐܘ.

8) **ثُمَّ**, **ثُمَّتَ**, *then, thereupon*. This word is rightly reckoned by the Arab grammarians among the conjunctions, because it always stands before verbs and clauses, and does not admit of another conjunction being placed before it. Connected with it is the adverb **ثَمَّ** (§. 362, 14).

9) **كَيْ** (**حَرْفُ تَعْلِيلٍ**), *a particle assigning the motive or reason* in order that, with the *Subjunctive*. — Compounds: **لَكَيْ** *in order that*, **كَيْلَا** *in order that not*.

10) **لَكِنْ**, **لَكِن**, often with **وَ** prefixed, *but, yet*. **لَكِنْ** is placed only before nouns and pronominal suffixes in the *accusative*.

whence we can say, for example, وَيَحْ لِزَيْدٍ, وَيَحْ لِزَيْدٍ, وَيَحْ لِزَيْدٍ, etc.

Rem. c. هَلَمْ admits of being declined like an Imperative; e. g. sing. fem. هَلَيْتِي, dual هَلَيْتَا, plur. masc. هَلَيْتُمْ. — هَا may be joined with the pronominal suffixes of the second person, in which case it is equivalent to the Imperative of أَخَذَ; as هَاكِهَا *take her!* Or a hêmza may be substituted for the ل, and the word declined as follows: sing. m. هَاء, f. هَاء; dual هَاؤُمَا, plur. m. هَاؤُمْ, f. هَاؤُنَّ; as هَاؤُمْ أَقْرَأُوا كِتَابِيَّةً, *take, read my book.*

Rem. d. يَا is occasionally written defectively; as يَاخِي *O my brother!* يَا بَنَ عَمِّي *O son of my uncle!* يَرْسُولَ اللَّهِ *O apostle of God!* — أَيُّهَا has a fem. أَيُّهَهَا, but the masc. form is generally used even with fem. nouns.

Rem. e. إِذْ and إِذَا are often employed in the sense of *lo! see!* إِذَا is then called by the grammarians اَلْمَفْجَأَةُ, or إِذَا اَلْفَجَائِئَةُ, that is to say 'idā indicating something unexpected.

PARADIGMS
OF THE
V E R B S.

First or Simple Form

Tab. I. Active.

Perfect.		Imperfect.				
		Indic.	Subj.	Jussive.	Energ. I.	Energ. II.
Sing.						
3. m.	قَتَلَ	يَقْتُلُ	يَقْتُلُ	يَقْتُلْ	يَقْتُلَنَّ	يَقْتُلْنِ
f.	قَتَلَتْ	تَقْتُلُ	تَقْتُلِ	تَقْتُلْ	تَقْتُلَنَّ	تَقْتُلْنِ
2. m.	قَتَلْتَ	تَقْتُلُ	تَقْتُلْ	تَقْتُلْ	تَقْتُلَنَّ	تَقْتُلْنِ
f.	قَتَلْتِ	تَقْتُلِينَ	تَقْتُلِي	تَقْتُلِي	تَقْتُلَنَّ	تَقْتُلْنِ
1. c.	قَتَلْتُ	أَقْتُلُ	أَقْتُلْ	أَقْتُلْ	أَقْتُلَنَّ	أَقْتُلْنِ
Dual.						
3. m.	قَتَلَا	يَقْتُلَانِ	يَقْتُلَا	يَقْتُلَا	يَقْتُلَانِ	....
f.	قَتَلَتَا	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِ	....
2. c.	قَتَلْتُمَا	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِ	....
Plur.						
3. m.	قَتَلُوا	يَقْتُلُونَ	يَقْتُلُوا	يَقْتُلُوا	يَقْتُلُونْ	يَقْتُلُنْ
f.	قَتَلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	....
2. m.	قَتَلْتُمْ	تَقْتُلُونَ	تَقْتُلُوا	تَقْتُلُوا	تَقْتُلْنَ	تَقْتُلُنْ
f.	قَتَلْتُنَّ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	....
1. c.	قَتَلْنَا	نَقْتُلُ	نَقْتُلْ	نَقْتُلْ	نَقْتُلَنَّ	نَقْتُلْنِ

N. Ag. N. Verbi.

Imperative.

			Simple.	Energ. I.	Energ. II.
Sing. m.	قَاتِلْ	قَتْلُ	Sing. 2. m. أَقْتُلْ	أَقْتُلَنَّ	أَقْتُلْنِ
f.	قَاتِلِي		f. أَقْتُلِي	أَقْتُلَنَّ	أَقْتُلْنِ
			Dual. 2. c. أَقْتُلَا	أَقْتُلَانِ	....
			Plur. 2. m. أَقْتُلُوا	أَقْتُلْنَ	أَقْتُلُنْ
			f. أَقْتُلْنَ	أَقْتُلْنَ	

of the Strong Verb.

Tab. II. Passive.

Perfect.		Imperfect.				
		Indic.	Subj.	Jussive.	Energ. I.	Energ. II.
Sing.						
3. m.	قُتِلَ	يُقْتَلُ	يُقْتَلُ	يُقْتَلُ	يُقْتَلَنَّ	يُقْتَلَنَّ
f.	قُتِلَتْ	تُقْتَلُ	تُقْتَلُ	تُقْتَلُ	تُقْتَلَنَّ	تُقْتَلَنَّ
2. m.	قُتِلْتَ	تُقْتَلُ	تُقْتَلُ	تُقْتَلُ	تُقْتَلَنَّ	تُقْتَلَنَّ
f.	قُتِلْتِ	تُقْتَلِينَ	تُقْتَلِي	تُقْتَلِي	تُقْتَلِينَ	تُقْتَلِينَ
1. c.	قُتِلْتُ	أُقْتَلُ	أُقْتَلُ	أُقْتَلُ	أُقْتَلَنَّ	أُقْتَلَنَّ
Dual.						
3. m.	قُتِلَا	يُقْتَلَانِ	يُقْتَلَا	يُقْتَلَا	يُقْتَلَانِ	....
f.	قُتِلَتَا	تُقْتَلَانِ	تُقْتَلَا	تُقْتَلَا	تُقْتَلَانِ	....
2. c.	قُتِلْتُمَا	تُقْتَلَانِ	تُقْتَلَا	تُقْتَلَا	تُقْتَلَانِ	....
Plur.						
3. m.	قُتِلُوا	يُقْتَلُونَ	يُقْتَلُوا	يُقْتَلُوا	يُقْتَلُونَ	يُقْتَلُونَ
f.	قُتِلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	....
2. m.	قُتِلْتُمْ	تُقْتَلُونَ	تُقْتَلُوا	تُقْتَلُوا	تُقْتَلُونَ	تُقْتَلُونَ
f.	قُتِلُنَّ	تُقْتَلْنَ	تُقْتَلْنَ	تُقْتَلْنَ	تُقْتَلْنَ	....
1. c.	قُتِلْنَا	نُقْتَلُ	نُقْتَلُ	نُقْتَلُ	نُقْتَلَنَّ	نُقْتَلَنَّ
Nom. Pat. Sing. m. مَقْتُولٌ f. مَقْتُولَةٌ						

Other Forms of the Perf., Impf., and Imperat. Act., and the N. Verbi.

	Perf.	Imperf.	Imperat.	N. Verbi.
Sing.				
3. m.	جَلَسَ	يَجْلِسُ	اجْلِسْ	جُلُوسٌ
	رَفَعَ	يَرْفَعُ	ارْفَعْ	رَفْعٌ
	فَرَّقَ (2. m. فَرَّقَتَ)	يَفْرُقُ	افْرِقْ	فَرَقٌ
	حَسَنَ (2. m. حَسَنْتَ)	يَحْسُنُ	اَحْسِنْ	حَسَانَةٌ
				حُسُونَةٌ

Tab. III. Derived Forms

	II.	III.	IV.	V.	VI.
Active.	قَتَلَ	قَاتَلَ	أَقْتَلَ	تَقَتَّلَ	تَقَاتَلَ
Perf.					
Imperf.	يُقَتِّلُ	يُقَاتِلُ	يُقْتِلُ	يَتَقَتَّلُ	يَتَقَاتِلُ
Imperat.	قَتِّلْ	قَاتِلْ	أَقْتِلْ	تَقَتَّلْ	تَقَاتِلْ
N. Ag.	مُقَتِّلٌ	مُقَاتِلٌ	مُقْتِلٌ	مَتَقَتِّلٌ	مَتَقَاتِلٌ
N. Verbi.	تَقْتِيلٌ	قِتَالٌ	إِقْتَالٌ	تَقَتُّلٌ	تَقَاتُلٌ
	تَقْتِيلَةٌ	مُقَاتِلَةٌ			
Passive.					
Perf.	قُتِلَ	قُوتِلَ	أُقْتِلَ	تُقْتَلُ	تُقَرَّتِلَ
Imperf.	يُقْتَلُ	يُقَاتَلُ	يُقْتَلُ	يَتَقَتَّلُ	يَتَقَاتَلُ
Nom. Pal.	مُقْتَلٌ	مُقَاتَلٌ	مُقْتَلٌ	مَتَقَتَّلٌ	مَتَقَاتَلٌ

Tab. IV. The Quadri-

Active.

	I.	II.	III.	IV.
Perf.	قَبِطَرَ	تَقَبَّطَرَ	إِقْبِنَطَرَ	إَقْبَطَرَ
Imperf.	يُقَبِّطِرُ	يَتَقَبَّطِرُ	يَقْبِنِطِرُ	يَقْبِطِرُ
Imper.	قَبِطِرْ	تَقَبَّطِرْ	إِقْبِنِطِرْ	إَقْبِطِرْ
N. Ag.	مُقَبِّطِرٌ	مَتَقَبَّطِرٌ	مُقْبِنِطِرٌ	مُقْبِطِرٌ
N. Verbi.	قَبِطَارٌ	تَقَبَّطِرٌ	إِقْبِنِطَارٌ	إَقْبِطَارٌ

of the Strong Verb.

VII.	VIII.	IX.	X.	XI.
اِقْتَدَ	اِقْتَدَلْ	اِقْتَدَّ	اِسْتَقْتَدَ	اِقْتَدَالَ
يَنْقَتِلُ	يَقْتَتِلُ	يَقْتَلُ	يَسْتَقْتِلُ	يَقْتَالَ
اِنْقَتَلَ	اِقْتَتَلَ	اِقْتَلَلَ	اِسْتَقْتَلَ	اِقْتَالَ
مُنْقَتِلٌ	مُقْتَتِلٌ	مُقْتَلٌ	مُسْتَقْتِلٌ	مُقْتَالٌ
اِنْقَتَالَ	اِقْتَتَالَ	اِقْتَلَالَ	اِسْتَقْتَالَ	اِقْتَبَلَالَ
اُنْقَتِلَ	اُقْتَتِلَ		اُسْتَقْتِلَ	
يُنْقَتَلُ	يُقْتَتَلُ		يُسْتَقْتَلُ	
مُنْقَتَلٌ	مُقْتَتَلٌ		مُسْتَقْتَلٌ	

literal Verb.

Passive.

	I.	II.	III.	IV.
Perf.	قُبِطِرَ	قُتِبِطِرَ	اُقْمِنِطِرَ	اُقْطِطِرَ
Imperf.	يُقَمِطِرُ	يُتَقِمِطِرُ	يُقْمِنِطِرُ	يُقْطِطِرُ
N. Pat.	مُقَبِطِرٌ	مُتَقِمِطِرٌ	مُقْمِنِطِرٌ	مُقْطِطِرٌ

Tab. V. a. First Form of the
Active.

Perfect.		Imperfect.				
		Indic.	Subj.	Jussive.	Energ. I.	Energ. II.
Sing.	مَدَّ	يَمُدُّ	يَمُدَّ	يَمُدُّ	يَمُدِّن	يَمُدِّن
3. m.	مَدَّتْ	تَمُدُّ	تَمُدَّ	تَمُدُّ	تَمُدِّن	تَمُدِّن
f.	مَدَّتْ	تَمُدُّ	تَمُدَّ	تَمُدُّ	تَمُدِّن	تَمُدِّن
2. m.	مَدَدْتِ	تَمُدُّ	تَمُدَّ	تَمُدُّ	تَمُدِّن	تَمُدِّن
f.	مَدَدْتِ	تَمُدِّيْنَ	تَمُدِّيْ	تَمُدِّيْ	تَمُدِّن	تَمُدِّن
1. c.	مَدَدْتُ	أَمُدُّ	أَمُدَّ	أَمُدُّ	أَمُدِّن	أَمُدِّن
Dual.						
3. m.	مَدَّا	يَمُدَّانِ	يَمُدَّا	يَمُدَّا	يَمُدَّانِ	....
f.	مَدَّتَا	تَمُدَّانِ	تَمُدَّا	تَمُدَّا	تَمُدَّانِ	....
2. c.	مَدَدْتُمَا	تَمُدَّانِ	تَمُدَّا	تَمُدَّا	تَمُدَّانِ	....
Plur.						
3. m.	مَدُّوا	يَمُدُّونَ	يَمُدُّوا	يَمُدُّوا	يَمُدِّن	يَمُدِّن
f.	مَدَدْنَ	يَمُدُّونَ	يَمُدُّونَ	يَمُدُّونَ	يَمُدُّنَّانِ	....
2. m.	مَدَدْتُمْ	تَمُدُّونَ	تَمُدُّوا	تَمُدُّوا	تَمُدِّن	تَمُدِّن
f.	مَدَدْتُنَّ	تَمُدُّونَ	تَمُدُّونَ	تَمُدُّونَ	تَمُدُّنَّانِ	....
1. c.	مَدَدْنَا	نَمُدُّ	نَمُدَّ	نَمُدُّ	نَمُدِّن	نَمُدِّن

N. Ag. N. Verbi.

Imperative.

		Simple.	Energ. I.	Energ. II.
Sing. m.	مَادَّ	اُمُدُّ	اُمُدِّن	اُمُدِّن
	مَادَّتْ	اُمُدِّيْ	اُمُدِّن	اُمُدِّن
f.	مَادَّتْ	اُمُدِّيْ	اُمُدِّن	اُمُدِّن
		Dual. 2. c.	اُمُدَّانِ	....
		Plur. 2. m.	اُمُدُّوا	اُمُدِّن
		f.	اُمُدُّونَ	اُمُدُّنَّانِ

Verbum Mediae Rad. Geminatae.

Passive.

		Imperfect.				
		Indic.	Subj.	Jussive.	Energ. I.	Energ. II.
Sing.						
3. m.	مُدَّ	يُمَدُّ	يُمَدَّ	يُمَدِّدْ	يُمَدِّنْ	يُمَدِّنْ
f.	مُدَّتْ	تُمَدُّ	تُمَدَّ	تُمَدِّدْ	تُمَدِّنْ	تُمَدِّنْ
2. m.	مُدِدْتَ	تُمَدُّ	تُمَدَّ	تُمَدِّدْ	تُمَدِّنْ	تُمَدِّنْ
f.	مُدِدْتَ	تُمَدِّينَ	تُمَدِّي	تُمَدِّي	تُمَدِّنْ	تُمَدِّنْ
1. c.	مُدِدْتُ	أُمَدُّ	أُمَدَّ	أُمَدِّدْ	أُمَدِّنْ	أُمَدِّنْ
Dual.						
3. m.	مُدَّا	يُمَدَّانِ	يُمَدَّا	يُمَدَّا	يُمَدَّانِ	....
f.	مُدَّتَا	تُمَدَّانِ	تُمَدَّا	تُمَدَّا	تُمَدَّانِ	....
2. c.	مُدِدْتُمَا	تُمَدَّانِ	تُمَدَّا	تُمَدَّا	تُمَدَّانِ	....
Plur.						
3. m.	مُدُّوا	يُمَدُّونَ	يُمَدُّوا	يُمَدُّوا	يُمَدِّنْ	يُمَدِّنْ
f.	مُدِدْنَ	يُمَدِّدْنَ	يُمَدِّدْنَ	يُمَدِّدْنَ	يُمَدِّدْنَ	....
2. m.	مُدِدْتُمْ	تُمَدُّونَ	تُمَدُّوا	تُمَدُّوا	تُمَدِّنْ	تُمَدِّنْ
f.	مُدِدْتُنَّ	تُمَدِّدْنَ	تُمَدِّدْنَ	تُمَدِّدْنَ	تُمَدِّدْنَ	....
1. c.	مُدِدْتَا	تُمَدُّ	تُمَدَّ	تُمَدِّدْ	تُمَدِّنْ	تُمَدِّنْ

Nom. Pat. Sing. m. مَمْدُودٌ, f. مَمْدُودَةٌ.

Other Forms of the Perf., Imperf., Jussive, and Imperat. Act.

	Perf.	Imperf.	Jussive.	Imperat.
Sing.				
3. m.	....	....	يُمَدِّ or يُمَدُّ	مُدِّ or مُدَّ
	فَرَّ	يَفِرُّ, يَفِرُّ, or يَفِرُّ	يَفِرِّ or يَفِرِّ	فَرِّ or فَرِّ
	مَلَّ (2. m. مَلِلْتُ)	يَمَلُّ, يَمَلُّ, or يَمَلُّ	يَمَلِّ or يَمَلِّ	مَلِّ or مَلِّ

Tab. V. b. Derived forms of the Verbum Mediae
Rad. Geminatae.

	III.	IV.	VI.	VII.	VIII.	X.
Active.	مَادَ	أَمَدَ	قَمَدَ	اِنْقَلَ	اِمْتَدَّ	اِسْتَمَدَّ
Perf.	مَادَ	أَمَدَ	قَمَدَ	اِنْقَلَ	اِمْتَدَّ	اِسْتَمَدَّ
Imperf.	يُمَادُ	يُمِدُّ	يَقْمَدُ	يُنْقَلُّ	يَمْتَدُّ	يَسْتَمِدُّ
Imperat.	مَادِ	أَمِدْ or أَمِدِي	قَمَادِ	اِنْقِلْ	اِمْتَدِ	اِسْتَمِدْ or اِسْتَمِدِي
N. Ag.	مَبَادٌ	مَبِيدٌ	مَقْمَادٌ	مُنْقَلٌ	مُتَمَدٌ	مُسْتَمِدٌ
N. Verbi.	مِدَادٌ	إِمْدَادٌ	قِمَادٌ	اِنْقِلَالٌ	اِمْتِدَادٌ	اِسْتِمْدَادٌ
	مَبَادٌ					
Passive.	مُورِدٌ	أُمِدَّ	قُورِدَ	أُنْقِلَ	أُمْتَدَّ	أُسْتَمِدَّ
Perf.	مُورِدٌ	أُمِدَّ	قُورِدَ	أُنْقِلَ	أُمْتَدَّ	أُسْتَمِدَّ
Imperf.	يُمَادُ	يُمِدُّ	يَقْمَدُ	يُنْقَلُّ	يَمْتَدُّ	يَسْتَمِدُّ
N. Pat.	مَبَادٌ	مَبِيدٌ	مَقْمَادٌ	مُنْقَلٌ	مُتَمَدٌ	مُسْتَمِدٌ

The remaining Forms present no irregularity; e. g.

	Perf.	Imperf.	Imperat.	N. Ag. et Pat.	N. Verbi.
II. Act.	مَدَّ	يُمَدُّ	مَدِّ	مَدَدٌ	قَمْدِيدٌ
Pass.	مُدِّ	يُمَدُّ		مَدَدٌ	
V. Act.	قَمَدَّ	يَقْمَدُّ	قَمَدِّ	مَقْمَدٌ	قَمْدٌ
Pass.	قُمْدِ	يَقْمَدُّ		مَقْمَدٌ	

Tab. VI. Verbum Primae Rad. Hènzatae.

	I.	II.	III.	IV.	V.	VI.
Active.	أَثَرَ	أَثَرَ	أَثَرَ	أَثَرَ	تَأَثَرَ	تَوَثَّرَ or تَوَثَّرَ
Perf.	أَثَرَ	أَثَرَ	أَثَرَ	أَثَرَ	تَأَثَرَ	تَوَثَّرَ or تَوَثَّرَ
Imperf.	يَأْثُرُ	يُؤَثِّرُ	يُؤَثِّرُ	يُؤَثِّرُ	يَتَأَثَّرُ	يَتَوَثَّرُ or يَتَوَثَّرُ
Imperat.	أَوْثِرْ	أَثِرْ	أَثِرْ	أَثِرْ	تَأَثَّرْ	تَوَثَّرْ or تَوَثَّرْ
N, Ag.	أَثَرٌ	مُؤَثِّرٌ	مُؤَثِّرٌ	مُؤَثِّرٌ	مُتَأَثِّرٌ	مُتَوَثِّرٌ or مُتَوَثِّرٌ
N. Verbi.	أَثَرٌ	تَأْثِيرٌ	إِثَارٌ	إِثَارٌ	تَأَثَّرٌ	تَوَثَّرٌ or تَوَثَّرٌ
Passive.	أُثِرَ	أُثِرَ	أُثِرَ	أُثِرَ	تُؤَثَّرَ	تُؤَثَّرَ or تُؤَثَّرَ
Perf.	أُثِرَ	أُثِرَ	أُثِرَ	أُثِرَ	تُؤَثَّرَ	تُؤَثَّرَ or تُؤَثَّرَ
Imperf.	يُؤَثَّرُ	يُؤَثَّرُ	يُؤَثَّرُ	يُؤَثَّرُ	يَتَأَثَّرُ	يَتَوَثَّرُ or يَتَوَثَّرُ
N. Pat.	مَأْثُورٌ	مُؤَثَّرٌ	مُؤَثَّرٌ	مُؤَثَّرٌ	مُتَأَثَّرٌ	مُتَوَثَّرٌ or مُتَوَثَّرٌ

	Perf.	Imperf.	Imperat.	N. Ag. et Pat.	N. Verbi.
VIII. Act.	إِثْتَرَّ	يَأْتِثِرُ	إِثْتِرْ	مُؤْتِثِرٌ	إِثْتَارٌ
Pass.	أُؤْتِثِرَ	يُؤْتِثَّرُ		مُؤْتِثَّرٌ	
X. Act.	إِسْتَأَثَّرَ	يَسْتَأْثِرُ	إِسْتَأْثِرْ	مُسْتَأْثِرٌ	إِسْتِثَارٌ
Pass.	أُسْتَأْثِرَ	يُسْتَأْثَّرُ		مُسْتَأْثَّرٌ	

The VII. form is wanting in all verbs of this class, according to §. 113.

Tab. VII. Verbum Mediae Rad. Hènzatae.

	I.			II.	III.	IV.
Active.	سَأَلَ	سَئَرَ	بَسَّسَ	لَآمَ	لَآمَ	أَلَامَ
Perf.	سَأَلَ	سَئَرَ	بَسَّسَ	لَآمَ	لَآمَ	أَلَامَ
Imperf.	يَسْأَلُ	يَسْأَرُ	يَبْسُسُ	يُلْتِمُ	يُلَآمُ	يُلَامُ
	يَسْأَلُ	يَسْأَرُ				
Imperat.	اسْأَلْ	اسْأَرِ	ابْسُسْ	لِتِمْ	لَآمِ	أَلَامِ
	اسْأَلْ	اسْأَرِ				
N. Ag.	سَائِلٌ	سَائِرٌ	بَاسِسٌ	مُلْتِمٌ	مُلَآمٌ	مُلَامٌ
N. Verbi.	سَوَّالٌ	سَارٌ	بَاسٌ	قَلْتِمٌ	مُلَآمَةٌ	إِلَامٌ
Passive.						
Perf.	سُئِلَ			لُتِمَ	لُوتِمَ	أُلْتِمَ
Imperf.	يُسْأَلُ			يُلَامُ	يُلَآمُ	يُلَامُ
	يُسْأَلُ					
N. Pat.	مَسْرُورٌ			مُلَآمٌ	مُلَآمٌ	مُلَآمٌ
	V.	VI.	VII.	VIII.	X.	
Active.	قَلَّامٌ	قَلَّامٌ	اِنْجَاطٌ	اِلْتَامٌ	اِسْتَلَامٌ	
Perf.	قَلَّامٌ	قَلَّامٌ	اِنْجَاطٌ	اِلْتَامٌ	اِسْتَلَامٌ	
Imperf.	يَقْلَامُ	يَقْلَامُ	يَنْجِطُ	يَلْتِمُ	يَسْتَلِمُ	
Imperat.	قَلَّامِ	قَلَّامِ	اِنْجِطْ	اِلْتِمِ	اِسْتَلِمِ	
N. Ag.	مُقْلَمٌ	مُقْلَمٌ	مُنْجِطٌ	مُلْتِمٌ	مُسْتَلِمٌ	
N. Verbi.	قَلَامٌ	قَلَامٌ	اِنْجَاطٌ	اِلْتَامٌ	اِسْتَلَامٌ	
Passive.						
Perf.	قُلِّمَ	قُلِّمَ	اُنْجِطَ	اُلْتِمَ	اُسْتَلِمَ	
Imperf.	يُقْلَمُ	يُقْلَمُ	يُنْجِطُ	يُلْتَمُ	يُسْتَلَمُ	
N. Pat.	مُقْلَمٌ	مُقْلَمٌ	مُنْجِطٌ	مُلْتَمٌ	مُسْتَلَمٌ	

Tab. VIII. Verbum Tertiae Rad. Hèmzatae.

	I.			II.	III.	
Active.	بَرَأَ	هَنَأَ	خَطِئَ	دَنُوَ	بَرَأَ	بَارَأَ
Perf. 3. s. m.	بَرَأَتْ	هَنَأَتْ	خَطِئَتْ	دَنُوتَ	بَرَأَتْ	بَارَأَتْ
f.	بَرَأَتْ	هَنَأَتْ	خَطِئَتْ	دَنُوتَ	بَرَأَتْ	بَارَأَتْ
2. s. m.	بَرَأْتُ	هَنَأْتُ	خَطِئْتُ	دَنُوتَ	بَرَأْتُ	بَارَأْتُ
Imperf.	يَبْرَأُ	يَهْنِئُ	يَخْطِئُ	يَدْنُوُ	يَبْرِئُ	يَبَارِئُ
Imperat.	اِبْرَأْ	اهْنِئْ	اِخْطِئْ	اُدْنُوْ	بَرِّ	بَارِ
N. Ag.	بَارِئٌ	هَانِئٌ	خَاطِئٌ	دَانِئٌ	مَبْرِئٌ	مَبَارِئٌ
N. Verbi.	بَرٌّ	هَنَّ	خَطٌّ	دَنُوٌّ	تَبْرَةٌ	مَبَارَةٌ
Passive.	بُرِيَ	هُنِيَ	خُطِيَ	بُرِيَ	بُرِيَ	بُورِيَ
Perf.	يُبْرَأُ	يُهْنَأُ	يُخْطَأُ	يُبْرَأُ	يُبْرَأُ	يُبَارَأُ
Imperf.	يُبْرَأُ	يُهْنَأُ	يُخْطَأُ	يُبْرَأُ	يُبْرَأُ	يُبَارَأُ
N. Pal.	مَبْرُوءٌ	مَهْنُوءٌ	مَخْطُوءٌ	مَبْرَأٌ	مَبْرَأٌ	مَبَارَأٌ

	IV.	V.	VI.	VII.	VIII.	X.
Active.	أَبْرَأَ	تَبْرَأَ	تَبَارَأَ	اِنْسَبَأَ	اِهْتَنَأَ	اِسْتَبْرَأَ
Perf.	يُبْرِئُ	يَتَبْرَأُ	يَتَبَارَأُ	يَنْسِئُ	يَهْتَنِئُ	يَسْتَبْرِئُ
Imperf.	أَبْرِئْ	تَبْرَأْ	تَبَارَأْ	اِنْسِئْ	اِهْتَنِئْ	اِسْتَبْرِئْ
Imperat.	مُبْرِئٌ	مُتَبْرِئٌ	مُتَبَارِئٌ	مُنْسِئٌ	مُهْتَنِئٌ	مُسْتَبْرِئٌ
N. Ag.	اِبْرَاءٌ	تَبْرُوءٌ	تَبَارُوءٌ	اِنْسِبَاءٌ	اِهْتِنَاءٌ	اِسْتِبْرَاءٌ
N. Verbi.	أُبْرِئَ	تُبْرِئَ	تُبَارِئَ	اُنْسِئَ	اُهْتَنِئَ	اُسْتَبْرِئَ
Passive.	يُبْرَأُ	يَتَبْرَأُ	يَتَبَارَأُ	يُنْسَبَأُ	يُهْتَنَأُ	يُسْتَبْرَأُ
Perf.	يُبْرَأُ	يَتَبْرَأُ	يَتَبَارَأُ	يُنْسَبَأُ	يُهْتَنَأُ	يُسْتَبْرَأُ
Imperf.	يُبْرَأُ	يَتَبْرَأُ	يَتَبَارَأُ	يُنْسَبَأُ	يُهْتَنَأُ	يُسْتَبْرَأُ
N. Pal.	مَبْرَأٌ	مَتَبْرَأٌ	مَتَبَارَأٌ	مُنْسَبَأٌ	مُهْتَنَأٌ	مُسْتَبْرَأٌ

Tab. IX. Verba Primae Rad. و et ی.

	I.					
Active.	وَعَدَ	وَرِثَ	وَضَعَ	وَجَلَ	وَدَّ	يَسَرَ
Perf.	وَعَدَ	وَرِثَ	وَضَعَ	وَجَلَ	وَدَّ	يَسَرَ
Imperf.	يَعِدُ	يَرِثُ	يَضَعُ	يُوجِلُ	يُودُّ	يَسِيرُ
Imperat.	عِدْ	رِثْ	ضَعْ	اجْلْ	اِدَدْ	ايسِرْ
N. Verbi.	وَعْدٌ	وَرِثٌ	وَضْعٌ	وَجَلٌ	وَدٌّ	يَسَرٌ
	عِدَّةٌ	رِثَّةٌ	ضَعَّةٌ			
Passive.	وُعِدَ	وُرِثَ	وُضِعَ		وُدَّ	يُسَرُ
Perf.	وُعِدَ	وُرِثَ	وُضِعَ		وُدَّ	يُسَرُ
Imperf.	يُوعَدُ	يُورِثُ	يُوضَعُ		يُودُّ	يُسِيرُ
N. Pat.	مَوْعِدٌ	مَوْرِثٌ	مَوْضِعٌ		مَوْدٌ	مَيْسِرٌ

	IV.		VIII.		X.	
Active.	أَوْجَبَ	أَيْسَرَ	أَتَّعَدَ	أَتَّسَرَ	أَسْتَوْعَدَ	أَسْتَيْسَرَ
Perf.	أَوْجَبَ	أَيْسَرَ	أَتَّعَدَ	أَتَّسَرَ	أَسْتَوْعَدَ	أَسْتَيْسَرَ
Imperf.	يُوجِبُ	يُوسِرُ	يَتَّعِدُ	يَتَّسِرُ	يَسْتَوْعِدُ	يَسْتَيْسِرُ
Imperat.	أَوْجِبْ	أَيْسِرْ	أَتَّعِدْ	أَتَّسِرْ	أَسْتَوْعِدْ	أَسْتَيْسِرْ
N. Ag.	مَوْجِبٌ	مُوسِرٌ	مُتَّعِدٌ	مُتَّسِرٌ	مُسْتَوْعِدٌ	مُسْتَيْسِرٌ
N. Verbi.	إِجَابٌ	إَيْسَارٌ	إِتِّعَادٌ	إِتِّسَارٌ	إِسْتِيعَادٌ	إِسْتِيسَارٌ
Passive.	أُوجِبَ	أُوسِرَ	أُتَّعِدَ	أُتَّسِرَ	أُسْتَوْعِدَ	أُسْتَيْسِرَ
Perf.	أُوجِبَ	أُوسِرَ	أُتَّعِدَ	أُتَّسِرَ	أُسْتَوْعِدَ	أُسْتَيْسِرَ
Imperf.	يُوجِبُ	يُوسِرُ	يَتَّعِدُ	يَتَّسِرُ	يَسْتَوْعِدُ	يَسْتَيْسِرُ
N. Pat.	مَوْجِبٌ	مُوسِرٌ	مُتَّعِدٌ	مُتَّسِرٌ	مُسْتَوْعِدٌ	مُسْتَيْسِرٌ

بهر

Tab. X. Verbum Mediae Rad. و.

Active Voice of the First Form.

Perfect.		Imperfect.				
		Indic.	Subj.	Jussive.	Energ. I.	Energ. II.
Sing.						
3. m.	قَالَ	يَقُولُ	يَقُولَ	يَقُلْ	يَقُولَنَّ	يَقُولَنْ
f.	قَالَتْ	تَقُولُ	تَقُولِ	تَقُلْ	تَقُولَنَّ	تَقُولَنْ
2. m.	قُلْتَ	تَقُولُ	تَقُولَ	تَقُلْ	تَقُولَنَّ	تَقُولَنْ
f.	قُلْتِ	تَقُولِينَ	تَقُولِي	تَقُولِي	تَقُولَنَّ	تَقُولَنْ
1. c.	قُلْتُ	أَقُولُ	أَقُولَ	أَقُلْ	أَقُولَنَّ	أَقُولَنْ
Dual.						
3. m.	قَالَا	يَقُولَانِ	يَقُولَا	يَقُولَا	يَقُولَانِ	....
f.	قَالَتَا	تَقُولَانِ	تَقُولَا	تَقُولَا	تَقُولَانِ	....
2. c.	قُلْتُمَا	تَقُولَانِ	تَقُولَا	تَقُولَا	تَقُولَانِ	....
Plur.						
3. m.	قَالُوا	يَقُولُونَ	يَقُولُوا	يَقُولُوا	يَقُولُونَ	يَقُولُونَ
f.	قُلْنَ	يَقُولْنَ	يَقُولْنَ	يَقُولْنَ	يَقُولْنَ	....
2. m.	قُلْتُمْ	تَقُولُونَ	تَقُولُوا	تَقُولُوا	تَقُولُونَ	تَقُولُونَ
f.	قُلْتُنَّ	تَقُولْنَ	تَقُولْنَ	تَقُولْنَ	تَقُولْنَ	....
1. c.	قُلْنَا	نَقُولُ	نَقُولَ	نَقُلْ	نَقُولَنَّ	نَقُولَنْ

N. Ag. N. Verbi.

Imperative.

			Simple.	Energ. I.	Energ. II.
Sing. m.	قَائِلٌ	قَوِّلْ	Sing. 2. m.	قُلْ	قُولَنَّ
f.	قَائِلَةٌ		f.	قُولِي	قُولِينَ
			Dual. 2. c.	قُولَا	قُولَانِ
			Plur. 2. m.	قُولُوا	قُولُونَ
			f.	قُلْنَ	قُولْنَ

Tab. XI. Verbum Mediae Rad. ی.

Active Voice of the First Form.

Perfect.		Imperfect.				
		Indie.	Subj.	Jussive.	Energ. I.	Energ. II.
Sing.						
3. m.	سَارَ	يَسِيرُ	يَسِيرَ	يَسِرْ	يَسِيرَنَّ	يَسِيرَنَّ
f.	سَارَتْ	تَسِيرُ	تَسِيرَ	تَسِرْ	تَسِيرَنَّ	تَسِيرَنَّ
2. m.	سَرَتْ	تَسِيرُ	تَسِيرَ	تَسِرْ	تَسِيرَنَّ	تَسِيرَنَّ
f.	سَرَتْ	تَسِيرِينَ	تَسِيرِي	تَسِيرِي	تَسِيرَنَّ	تَسِيرَنَّ
1. c.	سَرْتُ	أَسِيرُ	أَسِيرَ	أَسِرْ	أَسِيرَنَّ	أَسِيرَنَّ
Dual.						
3. m.	سَارَا	يَسِيرَانِ	يَسِيرَا	يَسِيرَا	يَسِيرَانِ	....
f.	سَارَتَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	تَسِيرَانِ	....
2. c.	سَرْتُمَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	تَسِيرَانِ	....
Plur.						
3. m.	سَارُوا	يَسِيرُونَ	يَسِيرُوا	يَسِيرُوا	يَسِيرُونَ	يَسِيرُونَ
f.	سَرْنَ	يَسِيرْنَ	يَسِيرْنَ	يَسِرْنَ	يَسِيرْنَ	....
2. m.	سَرْتُمْ	تَسِيرُونَ	تَسِيرُوا	تَسِيرُوا	تَسِيرُونَ	تَسِيرُونَ
f.	سَرْتُنَّ	تَسِيرْنَ	تَسِيرْنَ	تَسِرْنَ	تَسِيرْنَ	....
1. c.	سَرْنَا	نَسِيرُ	نَسِيرَ	نَسِرْ	نَسِيرَنَّ	نَسِيرَنَّ
N. Ag. N. Verbi.		Imperative.				

Tab. XII. Verba Mediae Rad. و et ي.

Passive Voice of the First Form.

Perfect.		Imperfect.				
		Indic.	Subj.	Jussive.	Energ. I.	Energ. II.
Sing.						
3. m.	قِيلَ	يُقَالُ	يُقَالَ	يُقَلَّ	يُقَالَنَّ	يُقَالَنْ
f.	قِيلَتْ	تُقَالُ	تُقَالَ	تُقَلَّ	تُقَالَنَّ	تُقَالَنْ
2. m.	قِلْتَ	تُقَالُ	تُقَالَ	تُقَلَّ	تُقَالَنَّ	تُقَالَنْ
f.	قِلْتِ	تُقَالِينَ	تُقَالِي	تُقَالِي	تُقَالَنَّ	تُقَالَنْ
1. c.	قِلْتُ	أُقَالُ	أُقَالَ	أُقَلَّ	أُقَالَنَّ	أُقَالَنْ
Dual.						
3. m.	قِيلَا	يُقَالَانِ	يُقَالَا	يُقَالَا	يُقَالَانَّ	....
f.	قِيلَتَا	تُقَالَانِ	تُقَالَا	تُقَالَا	تُقَالَانَّ	....
2. c.	قِلْتُمَا	تُقَالَانِ	تُقَالَا	تُقَالَا	تُقَالَانَّ	....
Plur.						
3. m.	قِيلُوا	يُقَالُونَ	يُقَالُوا	يُقَالُوا	يُقَالُونَ	يُقَالُونَ
f.	قِيلْنَ	يُقَالْنَ	يُقَالْنَ	يُقَالْنَ	يُقَالْنَ	....
2. m.	قِلْتُمْ	تُقَالُونَ	تُقَالُوا	تُقَالُوا	تُقَالُونَ	تُقَالُونَ
f.	قِلْتُنَّ	تُقَالْنَ	تُقَالْنَ	تُقَالْنَ	تُقَالْنَ	....
1. c.	قِلْنَا	نُقَالُ	نُقَالَ	نُقَلَّ	نُقَالَنَّ	نُقَالَنْ

Nom. Pat. Sing. m. مَقُولٌ, f. مَقُولَةٌ

مَبِيعَةٌ, مَبِيعٌ

Tab. XIII. Verba Mediae Rad. و et ی.

The Derived Forms.

	IV.	VII.	VIII.	X.
Active.	أَحَالَ	أَنْشَالَ	أَقْتَالَ	أَسْتَقَامَ
Perfect. 3. s. m.				
2. s. m.	أَحَلَّتْ	أَنْشَلَتْ	أَقْتَلَتْ	أَسْتَقَمَتْ
Imperf.	يُحِيلُ	يَنْشَالُ	يَقْتَالُ	يَسْتَقِيمُ
Imperat.	أَحِلْ	أَنْشَلْ	أَقْتَلْ	أَسْتَقِمْ
N. Ag.	مُحِيلٌ	مُنْشَالٌ	مُقْتَالٌ	مُسْتَقِيمٌ
N. Verbi.	إِحَالَةٌ	إِنْشِيَالٌ	إِقْتِيَالٌ	إِسْتِقَامَةٌ
Passive.				
Perf.	أُحِيلَ	أُنْشِلَ	أُقْتَلَ	أُسْتَقِيمَ
Imperf.	يُحَالُ	يُنْشَالُ	يُقْتَالُ	يُسْتَقَامُ
N. Pat.	مُحَالٌ	مُنْشَالٌ	مُقْتَالٌ	مُسْتَقَامٌ

	II.	III.	V.	VI.	
Active.	تَسَايَرَ	تَقَاوَلَ	تَسَيَّرَ	تَقَوَّلَ	
Perf.	قَوْلٌ	سَيَّرَ	قَوْلٌ	قَوْلٌ	
Imperf.	يَتَسَايَرُ	يَتَقَاوَلُ	يَتَسَيَّرُ	يَتَقَوَّلُ	
N. Verbi.	تَسَايَرٌ	تَقَاوُلٌ	تَسَيَّرٌ	تَقَوُّلٌ	
Passive.	تُسَوَّرَ	تُقَوَّلَ	تُسَيَّرَ	تُقَوَّلَ	
Perf.	قَوْلٌ	قَوْلٌ	قَوْلٌ	قَوْلٌ	
IX. Perf.	أَسْوَدَ	Imperf.	يَسْوَدُّ	N. Verbi.	أَسْوَدَانٌ
XI.	أَسْوَادٌ	يَسْوَادٌ	أَسْوِيدَانٌ		

Tab. XIV. Verbum Tertiae Rad. و, Mediae Rad. Fèthatae.

Active Voice of the First Form.

Perfect.		Imperfect.			
		Indic.	Subj.	Jussive.	Energ. I. Energ. II.
Sing.					
3. m.	فَعَدَا	يَعْدُو	يَعْدُو	يَعْدُ	يَعْدُوْنَ
f.	فَعَدَتْ	تَعْدُو	تَعْدُو	تَعْدُ	تَعْدُوْنَ
2. m.	فَعَدَوْتَ	تَعْدُو	تَعْدُو	تَعْدُ	تَعْدُوْنَ
f.	فَعَدَوْتَ	تَعْدِينَ	تَعْدِي	تَعْدِي	تَعْدِينَ
1. c.	فَعَدَوْتُ	أَعْدُو	أَعْدُو	أَعْدُ	أَعْدُوْنَ
Dual.					
3. m.	فَعَدَا	يَعْدُوَانِ	يَعْدُوَا	يَعْدُوا	يَعْدُوَانِ
f.	فَعَدَتَا	تَعْدُوَانِ	تَعْدُوَا	تَعْدُوا	تَعْدُوَانِ
2. c.	فَعَدَوْتُمَا	تَعْدُوَانِ	تَعْدُوَا	تَعْدُوا	تَعْدُوَانِ
Plur.					
3. m.	فَعَدَا	يَعْدُونَ	يَعْدُوا	يَعْدُوا	يَعْدُونَ
f.	فَعَدَوْنَ	يَعْدُونَ	يَعْدُونَ	يَعْدُونَ	يَعْدُونَ
2. m.	فَعَدَوْتُمْ	تَعْدُونَ	تَعْدُوا	تَعْدُوا	تَعْدُونَ
f.	فَعَدَوْنَنَّ	تَعْدُونَ	تَعْدُونَ	تَعْدُونَ	تَعْدُونَ
1. c.	فَعَدَوْنَا	نَعْدُو	نَعْدُو	نَعْدُ	نَعْدُوْنَ

N. Ag. N. Verbi.

Imperative.

		Simple.	Energ. I.	Energ. II.
Sing. m.	فَاعِدْ	أَعِدْ	أَعِدْ	أَعِدْ
f.	فَاعِدِيْ	أَعِدِيْ	أَعِدِيْ	أَعِدِيْ
Dual. 2. c.		أَعِدُوا	أَعِدُوا	أَعِدُوا
Plur. 2. m.		أَعِدُوا	أَعِدُوا	أَعِدُوا
f.		أَعِدُوا	أَعِدُوا	أَعِدُوا

Tab. XV. Verbum Tertiae Rad. ي, Mediae Rad.
Fèthatae.

Active Voice of the First Form.

Perfect.		Imperfect.				
		Indic.	Subj.	Jussive.	Energ. I.	Energ. II.
Sing.						
3. m.	رَمَى	يَرْمِي	يَرْمِي	يَرْمِ	يَرْمِيَنَّ	يَرْمِيَنَّ
f.	رَمَتْ	تَرْمِي	تَرْمِي	تَرْمِ	تَرْمِيَنَّ	تَرْمِيَنَّ
2. m.	رَمَيْتَ	تَرْمِي	تَرْمِي	تَرْمِ	تَرْمِيَنَّ	تَرْمِيَنَّ
f.	رَمَيْتِ	تَرْمِينَ	تَرْمِي	تَرْمِي	تَرْمِينَ	تَرْمِينَ
1. c.	رَمَيْتُ	أَرْمِي	أَرْمِي	أَرْمِ	أَرْمِيَنَّ	أَرْمِيَنَّ
Dual.						
3. m.	رَمَيَا	يَرْمِيَانِ	يَرْمِيَا	يَرْمِيَا	يَرْمِيَانِ	....
f.	رَمَتَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	تَرْمِيَانِ	....
2. c.	رَمَيْتُمَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	تَرْمِيَانِ	....
Plur.						
3. m.	رَمَوْا	يَرْمُونَ	يَرْمُوا	يَرْمُوا	يَرْمُنْ	يَرْمُنْ
f.	رَمَيْنَ	يَرْمِينَ	يَرْمِينَ	يَرْمِينَ	يَرْمِينَانِ	....
2. m.	رَمَيْتُمْ	تَرْمُونَ	تَرْمُوا	تَرْمُوا	تَرْمُنْ	تَرْمُنْ
f.	رَمَيْتُنَّ	تَرْمِينَ	تَرْمِينَ	تَرْمِينَ	تَرْمِينَانِ	....
1. c.	رَمَيْنَا	نَرْمِي	نَرْمِي	نَرْمِ	نَرْمِينَ	نَرْمِينَ

N. Ag. N. Verbi.

Imperative.

		Simple.	Energ. I.	Energ. II.
Sing. m.	رَامِ	إِرمِ	إِرمِيَنَّ	إِرمِيَنَّ
f.	رَامِيَّةٌ	إِرمِي	إِرمِيَنَّ	إِرمِيَنَّ
Dual. 2. c.		إِرمِيَا	إِرمِيَانِ	....
Plur. 2. m.		إِرمُوا	إِرمُنْ	إِرمُنْ
f.		إِرمِينَ	إِرمِينَانِ	....

Tab. XVI. Verba Tertiae Rad. و et ي, Mediae Rad.
Kèsratae.

		Active Voice of the First Form.					
		Perfect.	Imperfect.				
			Indic.	Subj.	Jussive.	Energ. I.	Energ. II.
Sing.							
3. m.	رَضِيَ	يَرْضَى	يَرْضَى	يَرْضَ	يَرْضِيَنَّ	يَرْضِيَنَّ	
f.	رَضِيَتْ	تَرْضَى	تَرْضَى	تَرْضَ	تَرْضِيَنَّ	تَرْضِيَنَّ	
2. m.	رَضَيْتَ	تَرْضَى	تَرْضَى	تَرْضَ	تَرْضِيَنَّ	تَرْضِيَنَّ	
f.	رَضَيْتِ	تَرْضَيْنَ	تَرْضَيْنَ	تَرْضِيَنَّ	تَرْضِيَنَّ	تَرْضِيَنَّ	
1. c.	رَضِيتُ	أَرْضَى	أَرْضَى	أَرْضَ	أَرْضِيَنَّ	أَرْضِيَنَّ	
Dual.							
3. m.	رَضِيَا	يَرْضِيَانِ	يَرْضِيَا	يَرْضَا	يَرْضِيَانِ	....
f.	رَضِيَتَا	تَرْضِيَانِ	تَرْضِيَا	تَرْضَا	تَرْضِيَانِ	....
2. c.	رَضَيْتُمَا	تَرْضِيَانِ	تَرْضِيَا	تَرْضَا	تَرْضِيَانِ	....
Plur.							
3. m.	رَضَوْا	يَرْضَوْنَ	يَرْضَوْا	يَرْضَوْا	يَرْضَوْنَ	يَرْضَوْنَ	
f.	رَضِينَ	يَرْضَيْنَ	يَرْضَيْنَ	يَرْضَيْنَ	يَرْضَيْنَ	....
2. m.	رَضَيْتُمْ	تَرْضَوْنَ	تَرْضَوْا	تَرْضَوْا	تَرْضَوْنَ	تَرْضَوْنَ	
f.	رَضِيْتُنَّ	تَرْضَيْنَ	تَرْضَيْنَ	تَرْضَيْنَ	تَرْضَيْنَ	....
1. c.	رَضِينَا	نَرْضَى	نَرْضَى	نَرْضَ	نَرْضِيَنَّ	نَرْضِيَنَّ	

N. Ag. N. Verbi.

Imperative.

		Imperative.		
		Simple.	Energ. I.	Energ. II.
Sing. m.	رَضَا رَاضِ	Sing. 2. m.	ارْضَ	ارْضِيَنَّ
f.	رَضَوْنَ رَاضِيَةً	f.	ارْضِي	ارْضِيَنَّ
		Dual. 2. c.	ارْضِيَا	....
		Plur. 2. m.	ارْضَوْا	ارْضَوْنَ
		f.	ارْضَيْنَ	....

Tab. XVII. Verba Tertiae Rad. و et ی.

Passive Voice of the First Form.

Perfect.		Imperfect.				
		Indic.	Subj.	Jussive.	Energ. I.	Energ. II.
Sing.						
3. m.	نُدِيَ	يُنْدَى	يُنْدَى	يُنْدَ	يُنْدَيْنَ	يُنْدَيْنَ
f.	نُدِيَتْ	تُنْدَى	تُنْدَى	تُنْدَ	تُنْدَيْنَ	تُنْدَيْنَ
2. m.	نُدِيْتَ	تُنْدَى	تُنْدَى	تُنْدَ	تُنْدَيْنَ	تُنْدَيْنَ
f.	نُدِيْتِ	تُنْدَيْنَ	تُنْدَى	تُنْدَى	تُنْدَيْنَ	تُنْدَيْنَ
1. c.	نُدِيْتُ	أُنْدَى	أُنْدَى	أُنْدَ	أُنْدَيْنَ	أُنْدَيْنَ
Dual.						
3. m.	نُدِيَا	يُنْدِيَانِ	يُنْدِيَا	يُنْدِيَا	يُنْدِيَانِ	....
f.	نُدِيَتَا	تُنْدِيَانِ	تُنْدِيَا	تُنْدِيَا	تُنْدِيَانِ	....
2. c.	نُدِيْتُمَا	تُنْدِيَانِ	تُنْدِيَا	تُنْدِيَا	تُنْدِيَانِ	....
Plur.						
3. m.	نُدُوا	يُنْدَوْنَ	يُنْدُوا	يُنْدُوا	يُنْدَوْنَ	يُنْدَوْنَ
f.	نُدِينَ	يُنْدَيْنَ	يُنْدَيْنَ	يُنْدَيْنَ	يُنْدَيْنَانِ	....
2. m.	نُدَيْتُمْ	تُنْدَوْنَ	تُنْدُوا	تُنْدُوا	تُنْدَوْنَ	تُنْدَوْنَ
f.	نُدَيْتُنَّ	تُنْدَيْنَ	تُنْدَيْنَ	تُنْدَيْنَ	تُنْدَيْنَانِ	....
1. c.	نُدَيْنَا	نُنْدَى	نُنْدَى	نُنْدَ	نُنْدَيْنَ	نُنْدَيْنَ

Nom. Pat. Sing. m. مَنْدُوْ f. مَنْدُوْة

مَرْمِيْ مَرْمِيَّة

Tab. XVIII. Verba Tertiae Rad. و et ی.

The Derived Forms.

	II.	III.	IV.	V.	VI.
Active.					
Perf.	قَضَى	قَاضَى	أَقْضَى	تَقَضَّى	تَقَاضَى
Imperf.	يُقْضَى	يُقَاضَى	يُقْضَى	يَتَقَضَّى	يَتَقَاضَى
Imperat.	قِضْ	قَاضِ	أَقِضْ	تَقِضْ	تَقَاضِ
N. Ag. m.	مُقْضٍ	مُقَاضٍ	مُقْضٍ	مُتَقَضٍ	مُتَقَاضٍ
f.	مُقْضِيَةٌ	مُقَاضِيَةٌ	مُقْضِيَةٌ	مُتَقَضِيَةٌ	مُتَقَاضِيَةٌ
N. Verbi.	تَقْضِيَةٌ	مُقَاضَاةٌ	إِقْضَاءٌ	تَقِضْ	تَقَاضِ
Passive.					
Perf.	قُضِيَ	قُوضِيَ	أُقْضِيَ	تُقْضَى	تُقَاضَى
Imperf.	يُقْضَى	يُقَاضَى	يُقْضَى	يُتَقَضَّى	يُتَقَاضَى
N. Pat. m.	مُقْضَى	مُقَاضَى	مُقْضَى	مُتَقَضَى	مُتَقَاضَى
f.	مُقْضَاةٌ	مُقَاضَاةٌ	مُقْضَاةٌ	مُتَقَضَاةٌ	مُتَقَاضَاةٌ
	Perf.	Imperf.	Imperat.	N. Ag. et Pat.	N. Verbi.
VII. Act.	اِنْقَضَى	يَنْقَضِي	اِنْقِضْ	مُنْقِضٍ	اِنْقِضَاءٌ
Pass.	اُنْقِضِيَ	يُنْقَضَى		مُنْقَضَى	
VIII. Act.	اِقْتَضَى	يَقْتَضِي	اِقْتِضْ	مُقْتَضٍ	اِقْتِضَاءٌ
Pass.	اُقْتَضِيَ	يُقْتَضَى		مُقْتَضَى	
X. Act.	اِسْتَقْضَى	يَسْتَقْضِي	اِسْتَقِضْ	مُسْتَقْضٍ	اِسْتِقْضَاءٌ
Pass.	اُسْتَقْضِيَ	يُسْتَقْضَى		مُسْتَقْضَى	

3

100-443887-100



3 2044 009 523 30

THE BORROWER WILL BE CHARGED
AN OVERDUE FEE IF THIS BOOK IS
NOT RETURNED TO THE LIBRARY ON
OR BEFORE THE LAST DATE STAMPED
BELOW. NON-RECEIPT OF OVERDUE
NOTICES DOES NOT EXEMPT THE
BORROWER FROM OVERDUE FEES.

Harvard College Widener Library
Cambridge, MA 02138 (617) 495-2413

**STALL STUDY
CHARGE**

WIDENER

JAN 04 2004
WIDENER

BOOK DUE 2004

BOOK DUE

WIDENER

WIDENER
FEB 14 2004

OCT 24 2004

CANCELLED

BOOK DUE

